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LINGUISTIC SURVEY OF INDIA.

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VOL. IX.

INDO-ARYAN FAMILY

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,

INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.



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VOL. IX.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PART III.

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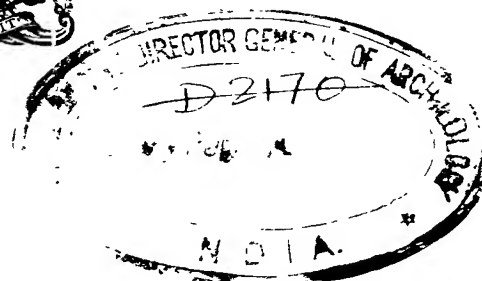
THE BHİL LANGUAGES,  
INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

COMPILED AND EDITED BY

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- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Pisācha languages).
- „ IX. Indo-Aryan languages, Central group.
- „ Part I. Western Hindī and Punjābī.
- „ „ II. Rājasthānī and Gujarātī.
- „ „ III. Bhil languages, Khāndēśī, etc.
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## MAP.

Map illustrating the distribution of the Bhil dialects and of Khāndēśī . . . . . To face p. 1.

# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ऐ *ē*, औ *ai*, ओ *o*, औ *ō*, औ *au*.

|             |              |             |              |              |               |               |                |                          |             |
|-------------|--------------|-------------|--------------|--------------|---------------|---------------|----------------|--------------------------|-------------|
| क <i>ka</i> | ख <i>kha</i> | ग <i>ga</i> | घ <i>gha</i> | ङ <i>ṅa</i>  | च <i>cha</i>  | छ <i>chha</i> | ज <i>ja</i>    | झ <i>jha</i>             | ञ <i>ña</i> |
| ट <i>ṭa</i> | ठ <i>ṭha</i> | ड <i>ḍa</i> | ढ <i>ḍha</i> | ण <i>ṇa</i>  | त <i>ta</i>   | थ <i>thā</i>  | द <i>da</i>    | ध <i>dha</i>             | न <i>na</i> |
| प <i>pa</i> | फ <i>pha</i> | ब <i>ba</i> | भ <i>bha</i> | म <i>ma</i>  | य <i>ya</i>   | र <i>ra</i>   | ल <i>la</i>    | व <i>va</i> or <i>wa</i> |             |
| श <i>śa</i> | ष <i>ṣa</i>  | स <i>sa</i> | ह <i>ha</i>  | ड़ <i>ṛa</i> | ढ़ <i>ṛha</i> | ळ <i>ḷa</i>   | ल्ह <i>ḷha</i> |                          |             |

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

|                   |             |            |             |             |   |
|-------------------|-------------|------------|-------------|-------------|---|
| ا <i>a</i> , etc. | ح <i>j</i>  | د <i>d</i> | ر <i>r</i>  | س <i>s</i>  | ع <i>'</i>  |
| ب <i>b</i>        | ڄ <i>ch</i> | ڌ <i>ḍ</i> | ڙ <i>ṛ</i>  | ش <i>sh</i> | غ <i>gh</i>   |
| پ <i>p</i>        | ه <i>h</i>  | ڙ <i>z</i> | ز <i>z</i>  | ص <i>s</i>  | ف <i>f</i>  |
| ت <i>t</i>        | ڄ <i>kh</i> |            | ڙ <i>kh</i> | ض <i>z</i>  | ق <i>q</i>  |
| ٿ <i>ṭ</i>       |             |            |             | ط <i>ṭ</i> | ک <i>k</i>  |
| ث <i>s</i>        |             |            |             | ظ <i>ẓ</i> | گ <i>g</i>  |
|                   |             |            |             |             | ل <i>l</i>  |
|                   |             |            |             |             | م <i>m</i>  |
|                   |             |            |             |             | ن <i>n</i>  |
|                   |             |            |             |             | و when representing <i>anunāsika</i><br>in Dēva-nāgarī, by ~ over<br>nasalized vowel. |
|                   |             |            |             |             | و <i>w</i> or <i>v</i>  |
|                   |             |            |             |             | ھ <i>h</i>  |
|                   |             |            |             |             | ی <i>y</i> , etc.   |

Tanwin is represented by *n*, thus فُورَان *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, دُعَا *du'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بَند *banda*. When pronounced, it is written,—thus, گُنَہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhta*, pronounced *dēkhtā*; (Kāśmīrī) चह *ts'h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhatḥ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Puṣhtō (چ), Kāśmīrī (چ, च), Tibetan (ཅ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Puṣhtō (ج), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī چ (چ) is represented by *ñ*.
- (d) Sindhī ط, Western Panjābī (and elsewhere on the N.-W. Frontier) ڀ, and Puṣhtō چ or ځ are represented by *ɳ*.
- (e) The following are letters peculiar to Puṣhtō :—  
 ټ *t* ; ځ *ts* or *dz*, according to pronunciation ; ډ *d* ; ږ *r* ; ښ *z* or *g*, according to pronunciation ; ښ *ʃ* or *kh*, according to pronunciation ; ښ or ښ *n*.
- (f) The following are letters peculiar to Sindhī :—  
 ٻ *bb* ; ڀ *bh* ; ٺ *th* ; ٺ *t* ; ٺ *th* ; ڀ *ph* ; ڄ *jj* ; ڄ *jh* ; ڄ *chh* ;  
 ڄ *ñ* ; ڄ *dh* ; ڄ *d* ; ڄ *dd* ; ڄ *dh* ; ڪ *k* ; ڪ *kh* ; ڳ *gg* ; ڳ *gh* ;  
 ڳ *n* ; ڳ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

*ā*, represents the sound of the *a* in *all*.

*ă*, „ „ „ *a* in *hat*.

*ě*, „ „ „ *e* in *met*.

*ô*, „ „ „ *o* in *hot*.

*e*, „ „ „ *é* in the French *était*.

*o*, „ „ „ *o* in the first *o* in *promote*.

*ö*, „ „ „ *ö* in the German *schön*.

*ü*, „ „ „ *ü* in the „ *mühe*.

*th*, „ „ „ *th* in *think*.

*dh*, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

---

PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhīl languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāorī, Habūrā, Pār'dhī, and Siyālgiri, have been discovered to be varieties of Bhīlī and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhīlī and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

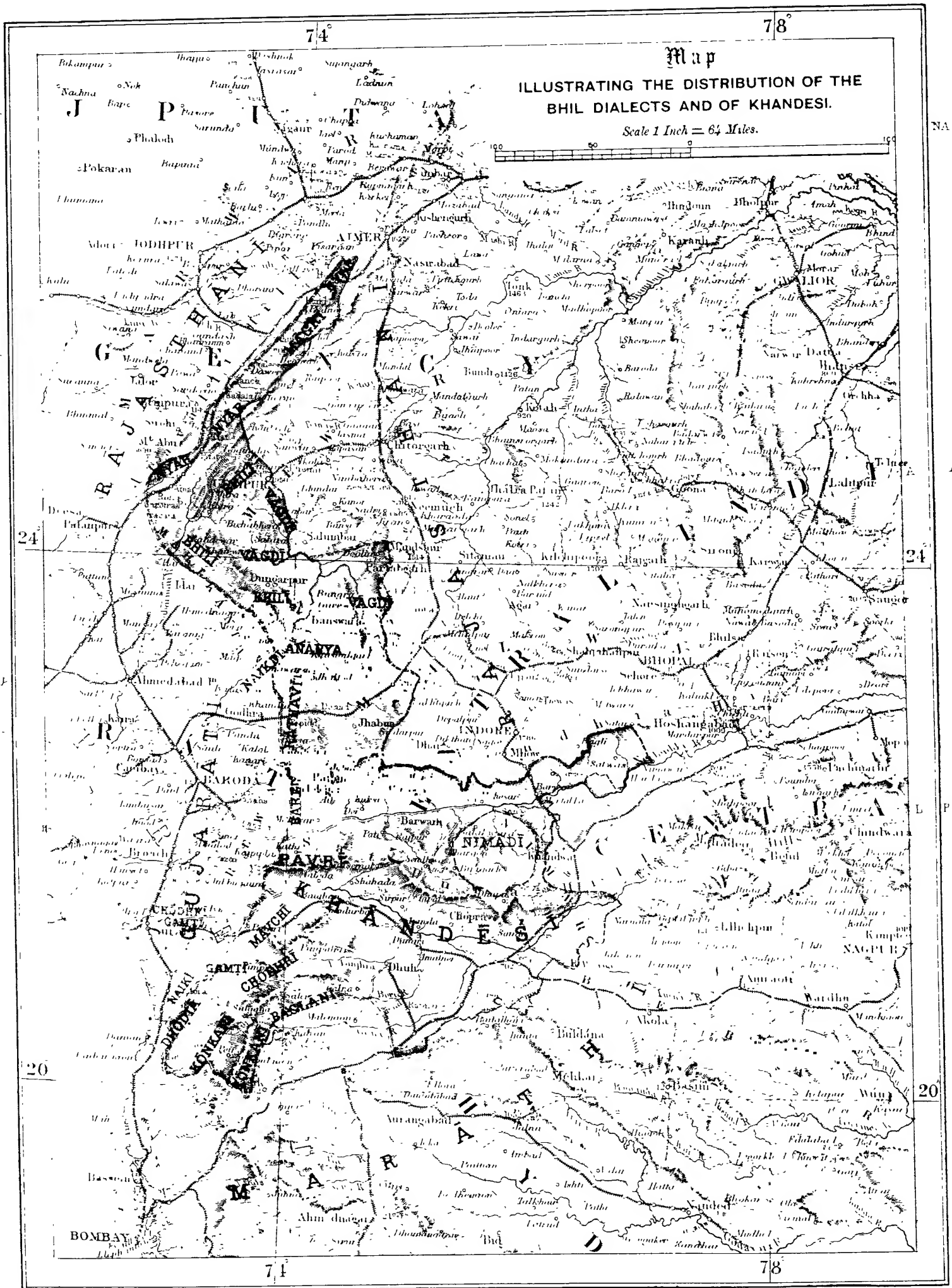
I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhīl dialects.

GEORGE A. GRIERSON.









Map  
ILLUSTRATING THE DISTRIBUTION OF THE  
BHIL DIALECTS AND OF KHANDESI.

Scale 1 Inch = 64 Miles.

NA

AGENCY

PROVINCES

## BHİL DIALECTS AND KHĀNDEŚĪ.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhīls, Ahīrs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Paroda State, is mostly Bhīl, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhīl-Ahīr country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Tahsīl* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimāri is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhīl tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahīrs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhīl tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results.

Number of speakers.

They are as follows :—

|   |                  |
|---|------------------|
| Bhīl dialects . . . . .                   | 2,689,109        |
| Khāndēśī (and its sub-dialects) . . . . . | 1,253,066        |
| TOTAL . . . . .                           | <u>3,942,175</u> |

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarātī.

Among the dialects spoken within the territory sketched above there is one, *viz.*,

Relation to other Indo-Aryan vernaculars.

Khāndēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the

one side, that the so-called Bhīl dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarātī and Rājasthānī.

The northern and eastern dialects connect Gujarātī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarātī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, foot. The same is the case in Rājasthānī dialects and in Kōṅkaṇī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ē* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarātī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ts* and *dz*, respectively, in Marāṭhī and in the Charōṭarī dialects of Gujarātī.

*S* very commonly developes to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarātī and Mālvi. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarātī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *lītō* and *līdō*, taken; *ṭāhī* and *ḍāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ts*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *kari*, having done; *mōũ*, for *marũ*, I may die; *dūu*, for *dūr*, far; all of which are quoted from the Mawchī of Khandesh.<sup>1</sup>

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhī, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbangśī), all of which belong to the Outer Band of Indo-Aryan Languages.

<sup>1</sup> See also pp. 69, 84, 105, 110, 119, and 159.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s*. In Ahīrī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects; thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in *ā* as in Gujarātī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhīl dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc., it also occurs as *hō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lā*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *hō* and *hē*, respectively. These suffixes are apparently confined to the west, from Sunth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī; thus, *hū*, I, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvī, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

The present tense of the verb substantive is *chhū*, etc., in Gujarātī and Eastern Rājasthānī, and *hū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhū*, and an *h*-suffix where the corresponding form is *hū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west. We also find a *gō*-suffix in Mālvī and some dialects of Mārwarī.

All these forms occur in the various Bhīl dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Mag<sup>a</sup>ri and Nyār; in the hilly tracts of the Mewar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhīl dialects of Mahikantha, the Sunth State of Rewakantha; the Nōrī dialects of Ali Rajpur; the Māwchī dialect of Khandesh, and the various forms of Bhīlī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhri, Gāmṭi, Naik<sup>a</sup>ḍi. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī.

The future is formed by adding an *h*-suffix in most of these dialects. In the north, however, in Merwara, we find the Jaipurī future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvī.

The *chh*-form of the verb substantive often replaces the initial *chh* with *s*. The *s*-form prevails in the Bhīl dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rewakantha ; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Chhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimāri and Mālvi being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēśī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍ<sup>a</sup>tas*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṇō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhilī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēśī. As to the Bhil dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhil dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhil dialects.

## BHĪLĪ OR BHILŌDĪ.

The Bhils are known under a bewildering variety of names. On account of their dark colour they are often called *Kālī parāj*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*.<sup>1</sup> Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Muṇḍā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarātī and Rājasthānī.

Number of speakers.

Bhīlī has been reported from the following localities :—

|                                   | No. of speakers. |
|-----------------------------------|------------------|
| Mewar State . . . . .             | 101,500          |
| Banswara and Kushalgarh . . . . . | 136,700          |
| Dungarpur . . . . .               | 67,000           |
| Partabgarh . . . . .              | 26,000           |
| Western Malwa Agency . . . . .    | 56,000           |
| Bhopawar Agency . . . . .         | 440,500          |
| Mahikantha . . . . .              | 10,200           |
| The Dangs . . . . .               | 970              |
| Nasik . . . . .                   | 37,000           |
| Ahmednagar . . . . .              | 1,000            |
| Panch Mahals . . . . .            | 108,300          |
| Rewakantha . . . . .              | 101,000          |
| Khandesh . . . . .                | 55,000           |
| Buldana . . . . .                 | 575              |
| Ellichpur . . . . .               | 252              |
| Basim . . . . .                   | 375              |
| Nimar . . . . .                   | 21,500           |
| TOTAL . . . . .                   | <u>1,163,872</u> |

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows :—

| Name of dialect.                     | Where spoken.                             | No. of speakers. |
|--------------------------------------|---|------------------|
| Ahīrī . . . . .                      | Cutch . . . . .                           | 30,500           |
| Anārya (i.e. 'Non-Aryan') or Pahāḍī. | Rewakantha . . . . .                      | 43,500           |
| Bāorī . . . . .                      | Punjab, Rajputana, and United Provinces . | 43,000           |
| Barēī . . . . .                      | Chhota Udaipur . . . . .                  | 1,000            |
| Chāraṇī . . . . .                    | Panch Mahals and Thana . . . . .          | 1,200            |
|                                      | Carried over . . . . .                    | 119,200          |

<sup>1</sup> It is not impossible that Bhilla itself is really a Prakrit corruption of *Abhīra*, which has been adopted again, in this form, by Sanskrit.

| Name of dialect.            | Where spoken.                                       | No. of speakers. |
|-----------------------------|---|------------------|
|                             | Brought forward                                     | 119,200          |
| Chōdhārī . . . . .          | Surat and Nawsari . . . . .                         | 121,258          |
| Dēhāwalī . . . . .          | Khandesh . . . . .                                  | 45,000           |
| Dhōḍiā . . . . .            | Surat and Thana . . . . .                           | 60,000           |
| Ḍubli . . . . .             | Thana and Jawhar . . . . .                          | 14,050           |
| Gāmāṭī . . . . .            | Surat and Nawsari . . . . .                         | 48,715           |
| Girāsīā . . . . .           | Marwar and Sirohi . . . . .                         | 90,700           |
| Hābūrā . . . . .            | United Provinces . . . . .                          | 2,596            |
| Kōṅkaṇī . . . . .           | Nawsari, Surat, Surgana, Nasik, Khandesh.           | 232,613          |
| Kōṭali . . . . .            | Khandesh . . . . .                                  | 40,000           |
| Magārā kī bōlī . . . . .    | Merwara . . . . .                                   | 44,500           |
| Māwāchī . . . . .           | " . . . . .   | 30,000           |
| Nāharī or Bāglanī . . . . . | Nasik and Surgana . . . . .                         | 13,000           |
| Nāikāḍī . . . . .           | Rewakantha, Panch Mahals, and Surat .               | 12,100           |
| Panchālī . . . . .          | Buldana . . . . .                                   | 560              |
| Pārādhi . . . . .           | Berar and Chanda . . . . .                          | 5,410            |
| Pāwārī . . . . .            | Khandesh . . . . .                                  | 25,000           |
| Ranāwat . . . . .           | Nimar . . . . .                                     | 500              |
| Rānī Bhil . . . . .         | Nawsari . . . . .                                   | 87,540           |
| Rāṭhāvi . . . . .           | Rewakantha . . . . .                                | 8,000            |
| Siyālgīr . . . . .          | Midnapore . . . . .                                 | 120              |
| Wāgāḍī . . . . .            | Rajputana, Central India, and Bombay<br>Presidency. | 525,375          |
|                             | TOTAL .   | 1,526,237        |

By adding these figures to those given above we arrive at the following grand total :—

|                          |                  |
|--------------------------|------------------|
| Bhili . . . . .          | 1,163,872        |
| Minor Dialects . . . . . | 1,525,237        |
| TOTAL .                  | <u>2,689,109</u> |

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Rājasthānī. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōṅkaṇī are almost Marāṭhī and gradually merge into some broken dialects of



the Northern Konkani, such as Vār<sup>a</sup>lī, Phud<sup>a</sup>gī, Sāmvēdī, and Vād<sup>a</sup>val, which have now become real Marāṭhī dialects, though their original base must have agreed with Bhīlī. More towards the east the Bhīl dialects gradually approach Khāndēśī, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēśī.

The Bhīl dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarātī and Khāndēśī, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarātī. In Nimār, the Bhīlī seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basimand and was written in a form of Gōṇḍī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bhīls simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhīl dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhīl dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhīl grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīl dialects, and the form of Bhīlī spoken there has accordingly been dealt with as Standard Bhīlī.

It is closely related to Gujarātī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīlī is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mārwarī. Thus the periphrastic future ending in *-gō* begins to occur in Kotra.

The influence of Mārwarī increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsīā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag<sup>a</sup>rī which is almost pure Mārwarī.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvi. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhīlī of the Sunth State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīlī which may be considered as the central link in a chain connecting Nīmārī in the east with Standard Gujarātī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhīl dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhīlī of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhil dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhil dialects gradually merge into Nimārī, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik<sup>a</sup>ḍī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik<sup>a</sup>ḍī will therefore be dealt with later on.

The dialect of the Ahirs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahirī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī.

We shall begin these with the dialects spoken in Chhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhilī of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *z*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hũ karũ chhũ*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mī karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does ; *kar<sup>a</sup>tas*, they do.

The northern Bhil dialects mainly agree with Gujarātī and Rājasthānī. In Chhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhũ*, I am ; *chhē* and *chhatāh*, they are. Compare also forms such as *jāt<sup>a</sup>lu chhē*, thou goest.

Pāw<sup>a</sup>rī, a dialect spoken in the north of Khandesh, will be dealt with between the Bhilī of Chhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Chhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, I is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik<sup>a</sup>ḍī, and the various forms of that speech will therefore be dealt with after the Bhilī of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māw<sup>a</sup>chī, spoken in the eastern part of Khandesh, and in the Nōrī dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Nawsari Division of the Baroda State and neighbouring districts, such as Rāṇī, Chōdhrī, Gāṃṭī, and Dhōḍiā. Rāṇī may be considered as the link connecting the southern forms of Bhilī with Pāw<sup>a</sup>rī and the dialects of Chhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with *Pāw'rī*. Both dialects begin to use the Marāṭhī form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh. The possessive pronouns are *mā*, my; *tā*, thy, as in Rajpipla, Māw'chī, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhīl dialects of Nawsari have still more traces of the influence of Marāṭhī, and the various forms of the so-called Kōṇkaṇī gradually merge into the broken Marāṭhī dialects of Thana.

In Nasik, Kōṇkaṇī merges into several Bhīl dialects which are almost identical with Khāndēśī.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhīlī of Nimar. That dialect has been largely influenced by the Marāṭhī of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhīl dialects spoken by some vagrant tribes, viz., Bāorī, Habūrā, Pār'dhī, and Siyālgirī.

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It should be borne in mind that the Bhīls are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Bhīls have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Muṇḍā stock. We are not as yet in a position to settle the question.

The various Bhīl dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Muṇḍā; thus, *ṭāhī*, a cow; *bōdō*, back. Compare Muṇḍāī *tāhi*, to milk a cow; Khariā *bōd*, back.

In other cases there is apparently a certain connexion between Bhīlī and Dravidian. Compare *talpā*, head; *ṭōlī*, a cow; *ākh'lō*, a bull; with Tamil *talei*, head; Gōṇḍī *ṭālī*, a cow; Kanarese *ākālu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Muṇḍā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhīlī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhīlī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *khōrō*, a horse; *phāī*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhīl dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairũ*, a wife; *bairã*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhīlī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhīls belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhīls have once spoken a Dravidian dialect. It is even possible that their original language was a Muṇḍā form of speech, which was in its turn superseded by a Dravidian tongue.

## BHILĪ OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

## AUTHORITY—

THOMPSON, REV. CHAS S.,—*Rudiments of the Bhilī Language*. Ahmedabad. United Printing Press, 1895.

Mr. Thompson's Bhilī is in all essential points the dialect of Mahikantha.

**Pronunciation.**—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot; *paṇ* and *pōṇ*, but. In the same way we find *ō* for *ā* in *pōṇī* (Gujarātī *pōṇī*) and *pāṇī*, water. In some Gujarātī dialects this *ō*, transliterated *ō* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ō̃*, and seems to be pronounced like *on* in French 'bon.' Thus, *tamā̃* and *tamō̃*, you; *ākh* and *ōkh*, eye.

Final *i* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōrī* or *sōrē*, daughter; *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē* or *ē̃*, and *nē* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī; thus, *sōrū̃*, Standard Gujarātī *chhōrū̃*, a child; *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junū̃*, old, pronounced *zunū̃*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *i*-bases, it is, however, pronounced as an ordinary *j*; thus, *gījyō*, (he) went; *sōrjyē*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *ḍ* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects; thus, *khōrō* and *ghōḍō*, a horse.

A *y* followed by a vowel is often changed to a *jy*; thus, *sōrī*, a daughter; *sōrjyānō*, of daughters; *mayā* and *mājyā*, compassion; *māryō* and *mārjyō*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *v* and *w* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hū atō*, Standard Gujarātī *hū hatō*, I was. *H* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. This *h* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *ḥ*. Thus, *hōnū̃*, Gujarātī *sōnū̃*, gold, *bēḥ*, Gujarātī *bēs*, sit. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *tāhī* and *dāhī*, a cow; *līḍū̃* and *litū̃*, taken; *up<sup>a</sup>vū̃* and *ubū̃ thāvū̃*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḍō* and *khōḍō*, a horse; *thām<sup>a</sup>vū̃* and *dhām<sup>a</sup>vū̃*, to run; *thōlū̃* and *dhōlū̃*, white; *bhāī* and *phāī*, a brother, and so on.

The principal features of the Bhilī dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S. Thompson's *Rudiments of the Bhilī Language* quoted under Authorities, above.

## BHILĪ SKELETON GRAMMAR.

## I.—NOUNS.

| Sing.  |                                |                                  |                                  |                                  |                               |                        |
|--------|--------------------------------|----------------------------------|----------------------------------|----------------------------------|-------------------------------|------------------------|
| Nom.   | <i>bāp</i> , a father.         | <i>sōrō</i> , a son.             | <i>ād<sup>a</sup>mī</i> , a man. | <i>sōrī</i> , a girl.            | <i>gēr</i> , a house.         | <i>sōrū</i> , a child. |
| Agent. | <i>bāp-ē</i> .                 | <i>sōrē</i> .                    | <i>ādamnyē</i> .                 | <i>sōrjyē</i> .                  | <i>gērē</i> .                 | <i>sōrā-nē</i> .       |
| Dat.   | <i>bāp-ē</i> , <i>bāp-nē</i> . | <i>sōrā-ē</i> , <i>sōrā-nē</i> . | <i>ādamnyē</i> .                 | <i>sōrī-nē</i> , <i>sōrjyē</i> . | <i>gērē</i> , <i>gēr-nē</i> . | <i>sōrā-nē</i> .       |
| Abl.   | <i>bāp-hū</i> .                | <i>sōrā-hū</i> .                 | <i>ād<sup>a</sup>mī-hū</i> .     | <i>sōrī-hū</i> .                 | <i>gēr-hū</i> .               | <i>sōrā-hū</i> .       |
| Gen.   | <i>bāp-nō</i> .                | <i>sōrā-nō</i> .                 | <i>ād<sup>a</sup>mī-nō</i> .     | <i>sōrī-nō</i> .                 | <i>gēr-nō</i> .               | <i>sōrā-nō</i> .       |
| Loc.   | <i>bāp-mā</i> .                | <i>sōrā-mā</i> .                 | <i>ād<sup>a</sup>mī-mā</i> .     | <i>sōrī-mā</i> .                 | <i>gēr-mā</i> .               | <i>sōrā-mā</i> .       |
| Plur.  |                                |                                  |                                  |                                  |                               |                        |
| Nom.   | <i>bāp</i> .                   | <i>sōrā</i> .                    | <i>ād<sup>a</sup>mī(ō)</i> .     | <i>sōrī(ō)</i> .                 | <i>gēr</i> .                  | <i>sōrā</i> .          |
| Dat.   | <i>bāpā-nē</i> .               | <i>sōrā-nē</i> .                 | <i>ādam<sup>a</sup>yō-nē</i> .   | <i>sōrīō-nē</i> .                | <i>gērā-nē</i> .              | <i>sōrā-nē</i> .       |
|        |                                |                                  | <i>ādam<sup>a</sup>nyā-nē</i> .  | <i>sōrjyā-nē</i> .               |                               |                        |
| Gen.   | <i>bāpā-nō</i> .               | <i>sōrā-nō</i> .                 | <i>ādam<sup>a</sup>yō-nō</i> .   | <i>sōrīō-nō</i> .                | <i>gērā-nō</i> .              | <i>sōrā-nō</i> .       |
|        |                                |                                  | <i>ādam<sup>a</sup>nyā-nō</i> .  | <i>sōrjyā-nō</i> .               |                               |                        |

Suffixes ending in *ē* are often nasalized. Thus, *bāpē*, by the father. Other case suffixes are,—ablative *kanē-thī*; locative *māy*, *mē*, *kanē*, and *ē*; thus, *kuvā-mē*, in the well; *hāthē* (*hāthē*), on the hand.

The neuter gender is often used to denote feminine beings; thus, *bairū* and *bairī*, a woman.

**Adjectives.**—All adjectives which do not end in *ū* are uninflected. Those ending in *ū* are inflected for gender, number, and partly for case. Thus, *bhalō*, good; fem. *bhalī*; neut. *bhalū*; pl. *bhalā*, fem. *bhalī*, neut. *bhalā*; oblique *bhalā*, fem. *bhalī*; before locatives also *bhalē*. The genitive and ablative suffixes are such adjectives; thus, *tārē ātā-nē* (or, *tārā ātānā*) *kḥēr-mā*, in thy father's house; *hūg<sup>a</sup>qī-mā-hū ēk hūg<sup>a</sup>qī*, one servant from among the servants; *kī-hā āv<sup>a</sup>jyā*, wherefrom have you come?

## II.—PRONOUNS.

|        | I.   |   | Thou.                                     |                             | Who?                            | What?                           |
|--------|--|---|---|-----------------------------|---------------------------------|---------------------------------|
|        | Sing.  | Plur.   | Sing.                                     | Plur.                       |                                 |                                 |
| Nom.   | <i>hū</i> .  | <i>amā</i> , <i>amē</i> , <i>āp<sup>a</sup>qā</i> . | <i>tū</i> .                               | <i>tamā</i> , <i>tamē</i> . | <i>kun</i> , <i>kōn</i> .       | <i>hū</i> .                     |
| Agent. | <i>mē</i> , <i>maē</i> .                               | <i>amā</i> , <i>āmē</i> , <i>āp<sup>a</sup>qē</i> . | <i>tē</i> , <i>taē</i> .                  | <i>tamā</i> , <i>tamē</i> . | <i>kōnē</i> .                   | <i>hēnē</i> .                   |
| Dat.   | <i>may</i> , <i>ma-nē</i> .                            | <i>amē</i> .  | <i>tay</i> .                              | <i>tamē</i> .               | <i>kōnā-ē</i> .                 | <i>hāy</i> .                    |
| Gen.   | <i>mārō</i> .  | <i>amārō</i> .                                      | <i>t(h)ārō</i> .                          | <i>tamārō</i> .             | <i>kōnā-nō</i> , <i>kī-nō</i> . | <i>hēnā-nō</i> , <i>hī-nō</i> . |
| That.  |  |   |   |                             |                                 |                                 |
|        | Sing.  |   | Plur.                                     |                             |                                 |                                 |
| Nom.   | <i>wō</i> , <i>vī</i> ; f. <i>vē</i> , <i>vī</i> .     |   | <i>wā</i> , f. <i>vī</i> , n. <i>wā</i> . |                             |                                 |                                 |
| Agent. | <i>waṇē</i> , <i>viṇē</i> , f. <i>waṇīē</i> .          |   | <i>waṇāē</i> , f. <i>waṇīāē</i> .         |                             |                                 |                                 |
| Dat.   | <i>vī-nē</i> ; or <i>waṇā-ē</i> , f. <i>waṇī-ē</i> .   |   | <i>waṇāē</i> , f. <i>waṇīāē</i> .         |                             |                                 |                                 |
| Gen.   | <i>vī-nō</i> , or <i>waṇā-nē</i> , f. <i>waṇī-nō</i> . |   | <i>waṇā-nō</i> , f. <i>waṇīā-nō</i> .     |                             |                                 |                                 |

Similarly are inflected, *pālō*, f. *pālī*, he, she; *ī* and *iyō*, fem. *iyē*, n. *iyū*, obl. *ī* or *anā*, this; *tī*, obl. *taṇā* and *tī*, that; *jī*, obl. *jaṇā* and *jī*, who.

## III.—VERBS.

A.—Verb Substantive.—*hōwũ*, to be.

|       | <i>Present,</i><br>I am, etc. | <i>Past,</i><br>I was, etc. | <i>Future,</i> I shall be, etc. | <i>Subjunctive,</i> I may be, etc. | <i>Imperative,</i> be, etc. |
|-------|-------------------------------|-----------------------------|---------------------------------|------------------------------------|-----------------------------|
| Sing. |                               |                             |                                 |                                    |                             |
| 1     | <i>hũ.</i>                    | <i>atō.</i>                 | <i>aḥī, hōih, ahjē.</i>         | <i>ugũ, hōũ, wũ.</i>               |                             |
| 2     | <i>hē.</i>                    | <i>atō.</i>                 | <i>aḥē.</i>                     | <i>ugē, vē.</i>                    | <i>hō, hōjē.</i>            |
| 3     | <i>hē.</i>                    | <i>atō.</i>                 | <i>aḥē.</i>                     | <i>ugē, vē.</i>                    |                             |
| Plur. |                               |                             |                                 |                                    |                             |
| 1     | <i>hũ, hāi-yē.</i>            | <i>atā.</i>                 | <i>aḥā.</i>                     | <i>ugā, wā.</i>                    |                             |
| 2     | <i>hō.</i>                    | <i>atā.</i>                 | <i>aḥō.</i>                     | <i>ugō, wō.</i>                    | <i>hō, hōjō.</i>            |
| 3     | <i>hē, hē.</i>                | <i>atā.</i>                 | <i>aḥē.</i>                     | <i>ugē, vē.</i>                    |                             |

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *vī atī*, she was. A past subjunctive is *ugēk* or *ugēt*, I might be. It does not change for person.

B.—Finite Verb.—*paḍ<sup>a</sup>wũ*, to fall.

Verbal Noun.—*paḍ<sup>a</sup>wũ*, genitive *paḍ<sup>a</sup>wā-nō*.

Participles.—*paḍ<sup>a</sup>tō*, falling; *paḍ<sup>a</sup>jyō*, *paḍēlō*, fallen; *paḍ<sup>a</sup>wā-nō*, about to fall; *paḍ<sup>a</sup>tā*, on falling.

Conjunctive participle.—*paḍī*, *paḍī-nē*, *paḍī-nē*.

|       | <i>Pres. conj.,</i><br>I may fall, etc. | <i>Present,</i><br>I fall, etc. | <i>Past,</i><br>I fell, etc. | <i>Future,</i> I shall fall, etc.  | <i>Imperative,</i><br>fall, etc. |
|-------|---|---------------------------------|------------------------------|------------------------------------|----------------------------------|
| Sing. |   |                                 |                              |                                    |                                  |
| 1     | <i>paḍũ.</i>                            | <i>paḍũ-hũ.</i>                 | <i>paḍ<sup>a</sup>jyō.</i>   | <i>paḍī(h), paḍ<sup>a</sup>hī.</i> |                                  |
| 2     | <i>paḍē.</i>                            | <i>paḍē-hē.</i>                 | <i>paḍ<sup>a</sup>jyō.</i>   | <i>paḍ<sup>a</sup>hē, paḍī(h).</i> | <i>paḍ, paḍ<sup>a</sup>jē.</i>   |
| 3     | <i>paḍē.</i>                            | <i>paḍē-hē.</i>                 | <i>paḍ<sup>a</sup>jyō.</i>   | <i>paḍ<sup>a</sup>hē.</i>          |                                  |
| Plur. |   |                                 |                              |                                    |                                  |
| 1     | <i>paḍũ, paḍīyē.</i>                    | <i>paḍā-hũ.</i>                 | <i>paḍ<sup>a</sup>jyā.</i>   | <i>paḍ<sup>a</sup>hā.</i>          | <i>paḍīyē.</i>                   |
| 2     | <i>paḍō.</i>                            | <i>paḍō-hō.</i>                 | <i>paḍ<sup>a</sup>jyā.</i>   | <i>paḍ<sup>a</sup>hō.</i>          | <i>paḍō, paḍ<sup>a</sup>jō.</i>  |
| 3     | <i>paḍē.</i>                            | <i>paḍē-hē.</i>                 | <i>paḍ<sup>a</sup>jyā.</i>   | <i>paḍ<sup>a</sup>hē.</i>          |                                  |

Present definite.—*hũ paḍũ hũ*, I am falling.

Imperfect.—*hũ paḍ<sup>a</sup>tō atō*, I was falling.

Perfect.—*hũ paḍ<sup>a</sup>jyō hũ*, I have fallen.

Pluperfect.—*hũ paḍ<sup>a</sup>jyō atō*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *paḍīyō*, *paḍīyō*, and *paḍō*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *waṇē puñṇī ālyi* he gave his property; *aṇē i-nē mōkalyō*, he sent him.

## C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

|   |                              |  |
|---|------------------------------|--|
| <i>kar<sup>a</sup>wũ</i> , to do,       | past <i>kīdō</i> .           | <i>pēḥ<sup>a</sup>wũ</i> , to enter, past <i>pēḥ<sup>a</sup>hō</i> . |
| <i>khāwũ</i> , to eat,                  | „ <i>khādō</i> .             | <i>pīwũ</i> , to drink, „ <i>pīdō</i> .                              |
| <i>jāwũ</i> , to go,                    | „ <i>gījyō</i> .             | <i>bīwũ</i> , to fear, „ <i>bīnō</i> .                               |
| <i>dēkh<sup>a</sup>wũ</i> , to see,     | „ <i>dīḥō</i> .              | <i>bēḥ<sup>a</sup>wũ</i> , to sit, „ <i>bēḥ<sup>a</sup>hō</i> .      |
| <i>dīwũ</i> , to give,                  | „ <i>dīdō</i> .              | <i>mar<sup>a</sup>wũ</i> , to die, „ <i>muō</i> .                    |
| <i>nāḥ<sup>a</sup>wũ</i> , to run away, | „ <i>nāḥ<sup>a</sup>hō</i> . | <i>līwũ</i> , to take, „ <i>līdō</i> .                               |

Occasionally we also find forms such as *riḥānō*, he got angry; *marānō*, beaten, etc.

Passive Voice.—Formed by adding *ā* to the base; thus, *kar<sup>a</sup>wũ*, to do; *karāwũ*, to be done; *kēwā*, we are called; *kēwāē*, they are called.

Causative verb.—Formed as in Gujāratī by adding *aw*, *āw*, and *ād*. When *āw* is added the verbal noun usually ends in *nũ* and not in *wũ*. Thus, *waj<sup>a</sup>wũ*, to sound; *wajāw<sup>a</sup>nũ*, to cause to sound; *bēḥ<sup>a</sup>wũ*, to sit; *bēḥāw<sup>a</sup>nũ*, to cause to sit; *pha<sup>a</sup>wũ*, to turn; *phāw<sup>a</sup>nũ*, to cause to turn.

## BHİLĪ OR BHILŌDĪ.

The dialect spoken by the Bhils in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called *Dungri Bhils*, from the neighbouring *Dungarpur*, and their dialect is also known as *Dung'rī*.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[ No. 1.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHİLĪ OR BHILŌDĪ

## SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમન્યે એ સોરા અતા । ને અણામાંહા ( ધીમાંહા ) નોને સોરે ધીના બાપને કેળ્યું, આતા મારે પાંતીએ આવે ધી તમારી પુંજ નો ખાગ મય આસો । ને વણે પોતાની પુંજ બેયાંને વાંટી આલ્યા । ને થોરા દન પરસે ધી નોને સોરે હેતો માલ ખુગો કેવો (કીદો) ને વેગળા દેહમાં ગીજ્યો, ને ઉં રરાં રાવણાંમાં વણાનો માલ વેડફી નોખ્યો । ને જરે ધીણું હેતું બોધી દેડીયું તેરે ધી મલકમે મોટો કાર પડ્યો ને ધીને તંગી પડવા લાગ્યા । ને વી ગીજ્યો ને ધી મલકના રહત માંયહા એકને કહેર હાગડી થધીને રેજ્યો । ને અણું ધીને પોતાના ખેતરમે ખુંડ સારવા મોકલ્યો । ને ખુંડ જ સોલ ખાતાં અતાં ધી ખાધીને પેટ ભરવાનું મન થાન્યુ, ને કણું ધીને નહીં આલ્યું । ને જાણું વી ઠેકાણું આજ્યો તાણું ઈણું કેળ્યું, મારા દાદાના કતરા હાગડીને ધરાધીને રોટલા મળે હે, ને હું ભૂખે મરુંહું । ઈયાંહો ઉડીનેમારે બાને ખેર જાહીહ, ને ધીને કેહીહ, આતા અંગાહ હામે ને તમારી આગળ મેં પાપ કીદાં હે । ને હેવાં તમારો દીકરો કેળ્યાનો (કેવાનો) થરમ નાંહી । તમારા હાગડી માંહો એક હાગડી મને ગણાં । નેવી ઉ ઈજ્યો ને ધીના બાપને ખેર ગીજ્યો । પણ જાણું કતરેય સેટે ધી અતો તાણું-જ ધીના બાપે ધીને દીદો, ધીને ધીના માયે દયા આજ્યો, ને ધી થમીએ, ને ધીને કોટે બાઝ્યો, ને ધીને બોસી કીદી । ને ધી સોરે ધીને કેળ્યું, આતા, મેં અંગાહ હામે ને તમારી આગળ પાપ કીદાં હે ને હેવાં તમારો દીકરો કેળ્યાનો થરમ નાંહી । પણ ધીના બાપે પોતાના હાગડીને કેળ્યું, હારામાં હારાં લબરાં લી આવો, ને ધીને પેરાવો ; ને ધીને હાથે વેંટી ધાસો, ને પોગમાં ખાહાં ધાસો । ને હેટો આપણુ ખાધીયે, ને મોજ મારીયે । હું કારણુ જ આ મારો સોરો મરી ગીજ્યો તો, ને પાસો જવતો થાજ્યો હે ; ખોવાધી ગીજ્યો તો, ને જડજ્યો હે । ને વા મળ મારવા મંડજ્યા ॥

એવાં ધીનો વડો સોરો ખેતરમે અતો । ને જણી-વેળા ધી ખેર ગીજ્યો ને ખેરની પાહે આજ્યો તણી-વેળા ગાણાં ને નાસ ઈણું સાંભળ્યાં । ને ઈણું હાગડીમાંહો એકને હાદ દધીને પુસ્યુંકેઈયું, હું હે । ને ઈણું ધીને કેળ્યું, તમારો ભાધી આજ્યો હે ; ને તમારા બાપે એક વડી ગોઠ કીદી હે, ઈમકે ધીને હાજે હોરો ધી મળ્યો હે । ને ધીને રીસ સડી (સડજી), ને માંય જવાનું મન થાન્યું નાંહી । તી (તણું) ધીના બાપે આયરૂં આવી ધીને હમળવીયો । ને ઈણું જવાબ આલ્યો ને ધીના બાપને કેળ્યુંકી, જો, અતરાં વરહ થાન્યાં તમારી મેં શુવાળી કીદી, ને કોધી દન તમારો હકમ પાસો પાડજ્યો નાંહી (તમારૂં વસન પાસું ઠેકનું નાંહી) । તે પણ મારા ગોઠીયા ખુજા કરી મળ કરૂં અતરા હાર તમે કોધી દન એક ટેંટું નહીં આલ્યું । પણ જાણું તમારો પસો રાંડુમાં વેરી દેડીયો તી સોરો આજ્યો ઈવાજ, ધીને એક ગોઠ આલ્યા । ને ઈણું ધીને કેળ્યું, સોરા, તું તો મારી ખુજો હદા રેજ્યો હે, ને જોતરૂં મારૂં હે તી હેતું તારૂંહું । આપડે મળ કરવી ને રાજ થાવું જુજો । હું કારણુ જ આ ત્યારો ભાઈ મરી ગીજ્યો તો, ને પાસો જવતો થાજ્યો હે ; ને ખોવાઈ ગીજ્યો તો, ને પાસો જડજ્યો હે ॥



[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

## SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

Ēk ādam<sup>a</sup>nyē bē sōrā atā. Nē aṇā-mā<sup>a</sup>-hā (or ī-mā<sup>a</sup>-hā)  
*One man-to two sons were. And them-among-of (or, these-in-from)*  
 nōnē-sōrē ī-nā bāp-nē kējyū, ‘ātā, mārē pāti-ē  
*by-the-younger-son his father-to it-was-said, ‘father, my share-to*  
 āvē ī tamārī puñjī-nō phāg may ālō.’ Nē waṇē pōtā-nī  
*may-come that your property-of portion to-me give.’ And by-him his*  
 puñjī bēyā<sup>a</sup>-nē wāṭī ālyī. Nē thōrā dan passē ī  
*property both-to having-divided was-given. And few days after this*  
 nōnē-sōrē hētō māl phēgō kēdyō (or kīdō), nē vēḡ<sup>a</sup>lā dēh-mā<sup>a</sup>  
*by-younger-son all wealth together was-made, and far country-to*  
 gījyō, nē ū rarā<sup>a</sup>-r<sup>a</sup>w<sup>a</sup>ṇā-mā<sup>a</sup> waṇī-nō māl vēḡ<sup>a</sup>phī  
*he-went, and there feasting-in his property having-wasted*  
 nōkhyō. Nē jērē inē hētū khōī dēḡyū, tērē ī  
*was-thrown. And when by-him all having-wasted was-thrown, then this*  
 malak-mē moṭō kār paḍ<sup>a</sup>jyō, nē ī-nē taṅgī paḍ<sup>a</sup>wā lāgyī.  
*country-in great famine fell, and him-to distress to-fall begun.*  
 Nē vī gījyō nē ī malak-nā raūt-māy<sup>a</sup>-hā ēk-nē khēr hāg<sup>a</sup>dī  
*And he went and this country-in dwellers-in-from one-of at-house servant*  
 thāi-nē rējyō. Nē aṇē ī-nē pōtā-nā khētar-nē phuṇḍ  
*having-become stayed. And by-him him his-own fields-in swine*  
 sār<sup>a</sup>wā mōkalyō. Nē phuṇḍ jī sōl khātā atā ī khāi-nē  
*to-feed was-sent. And swine what bark eating were that having-eaten*  
 pēt bhar<sup>a</sup>wā-nū man thājyū, nē kaṇē ī-nē nahī  
*belly filling-of mind became, and by-anybody him-to not*  
 ālyū. Nē jāṇē vī thēkāṇē ājyō tāṇē inē kējyū,  
*was-given. And when he proper-place-in came then by-him it-was-said,*  
 ‘mārā dādā-nā kat<sup>a</sup>rā hāg<sup>a</sup>dī-nē dharāi-nē rōṭ<sup>a</sup>lā maḡē-hē,  
*‘my father-of how-many servants-to satisfaction-to loaves got-are,*  
 nē hū bhukhē marū-hū. Iyā<sup>a</sup>-hō uṭhī-nē mārē bā-nē  
*and I with-hunger dying-am. Here-from having-arisen my father-of*  
 khēr jāhīh nē ī-nē kēhīh, “ātā, āgāh hāmē nē  
*to-house I-shall-go and him-to I-shall-say, “father, heaven before and*

tamārī āgaḷ mē pāp kidā hē. Nē hēwā tamārō dikārō  
*you before by-me sins made are. And now your son*  
 kējyā-nō (or, kēwā-nō) tharam nāhī. Tamārā hāg<sup>a</sup>di-mā-hō  
*being-called-of (or, saying-of) right is-not. Your servants-in-from*  
 ēk hāg<sup>a</sup>di ma-nē gaṇā.”” Nē vī uṭh<sup>a</sup>jiyō nē i-nā bāp-nē  
*one servant me-to count.”” And he arose and his father-of*  
 khēr gījyō. Paṇ jānē kat<sup>a</sup>rē-y-sēṭe i atō,  
*to-house went. But when at-considerable-distance he was,*  
 tānē-j i-nā-bāpē i-nē dīṭhō; i-nē i-nā-māthē dayā  
*then-indeed by-his-father him-to he-was-seen; him-to him-on pity*  
 ājyī, nē i thāmīō, nē i-nē-kōṭē bājhyō, nē i-nē  
*came, and he ran, and on-his-neck seized, and him-to*  
 bōsī kidī. Nē i sōrē i-nē kējyū, ‘ātā,  
*kisses were-made. And that by-son him-to it-was-said, ‘father,*  
 mē āgāh hāmē nē tamārī āgaḷ pāp kidā hē,  
*by-me heaven before and you before sins made are,*  
 nē hēwā tamārō dikārō kējyā-nō tharam nāhī.’ Paṇ  
*and now your son to-be-called-of right is-not.’ But*  
 i-nā-bāpē pōtā-nā hāg<sup>a</sup>di-nē kējyū, ‘hārā-mā hārā  
*by-his-father his-own servants-to it-was-said, ‘good-among good*  
 lab<sup>a</sup>rā lī āwō, nē i-nē pērāwō; nē i-nē-  
*clothes having-taken come, and him-to put-on; and on-his-*  
 hāthē vēṭī ghālō, nē pōg-mā khāḥ<sup>a</sup>ḍā ghālō. Nē hēḍō,  
*hand ring put, and foot-on shoes put. And come,*  
 āpaṇ khāiyē, nē mōj māriyē. Hū kāraṇ? jī  
*we will-eat, and merriment strike. What reason? that*  
 ā mārō sōrō marī gījyō-tō, nē pāsō jīw<sup>a</sup>tō thājyō  
*this my son having-died gone-was. and again alive become*  
 hē; khōwāi gījyō-tō, nē jaḍ<sup>a</sup>jiyō hē.’ Nē wā majā  
*is; lost gone-was, and joined is.’ And they merriment*  
 mār<sup>a</sup>wā māḍ<sup>a</sup>jiyā.  
*to-strike began.*

Ēwā i-nō wadō sōrō khētar-mē atō. Nē jānī-vēlā  
*Now his eldest son field-in was. And what-time*  
 i khēr gījyō nē khēr-nī pāhē ājyō, tānī-vēlā gāṇā  
*he to-house went and house-of near came, that-time songs*  
 nē nās iṇē sābhaḷvā. Nē iṇē hāg<sup>a</sup>di-mā-hā  
*and dancing by-him were-heard. And by-him servants-in-from*  
 ēk-nē hād dai-nē pusyū kē, ‘iyū hū hē?’  
*one-to word having-given it-was-asked that, ‘this what is?’*  
 Nē iṇē i-nē kējyū, ‘tamārō bhāi ājyō hē,  
*And by-him him-to it-was-said, ‘your brother come is,*

|  |                      |                     |                     |                       |                          |                      |                      |
|--|----------------------|---------------------|---------------------|-----------------------|--------------------------|----------------------|----------------------|
| nē   | tamārā-bāpē          | ēk                  | wadī                | gōṭh                  | kidi                     | hē,                  | im-kē                |
| and  | by-your-father       | one                 | great               | feast                 | made                     | is,                  | thus-that            |
| i-nē   | hājō-hōrō            | i                   | maḷyō               | hē                    | Nē                       | i-nē                 | rīs                  |
| him-to                                       | safe-and-sound       | he                  | found               | is.                   | And                      | him-to               | anger                |
| sad <sup>4</sup> yī (or sad <sup>4</sup> jī) | nē                   | māy                 | jāwā-nū             | man                   | thājyū                   | nāhī.                |                      |
| arose  | and                  | inside              | going-of            | mind                  | became                   | not.                 |                      |
| Ti (or tanē)                                 | i-nā-bāpē            | bāy <sup>a</sup> rū | āvi                 | i-nē                  | ham <sup>a</sup> jāviyō. |                      |                      |
| Therefore                                    | by-his-father        | outside             | having-come         | him-to                | it-was-entreated.        |                      |                      |
| Nē   | inē                  | jawāb               | āl <sup>a</sup> jyō | nē                    | i-nā                     | bāp-nē               | kējyū                |
| And  | by-him               | answer              | was-given           | and                   | his                      | father-to            | it-was-said          |
| ki,  | 'jō,                 | at <sup>a</sup> rā  | warah               | thājyā,               | tamārī                   | mē                   | guwālī               |
| that,  | 'lo,                 | so-many             | years               | became,               | your                     | by-me                | service              |
| kidi,  | nē                   | kōi                 | dan                 | tamārō                | hakam                    | pāssō                | pād <sup>a</sup> jyō |
| was-done,                                    | and                  | any                 | day                 | your                  | order                    | behind               | was-dropped          |
| nāhī (or,                                    | tamārū               | wasan               | pāssū               | thēl <sup>a</sup> jyū | nāhī).                   | Tē-pan               | mārā                 |
| not (or,                                     | your                 | word                | behind              | was-put               | not).                    | But                  | my                   |
| gōṭhiyā                                      | phēlā                | kari                | majā                | karū                  | at <sup>a</sup> rā-hāru  | tamē                 |                      |
| friends                                      | together             | having-done         | feast               | I-might-make          | so-much-for              | by-you               |                      |
| kōi  | dan                  | ēk                  | tētū                | yē                    | nahī                     | āl <sup>a</sup> jyū. | Paṇ                  |
| any  | day                  | one                 | kid                 | even                  | not                      | was-given.           | But                  |
| tamārō                                       | paisō                | rādū-mā             | vērī                | dēḍiyō                | ṭi                       | sōrō                 |                      |
| your   | money                | harlots-with        | having-wasted       | was-thrown            | that                     | son                  |                      |
| āw <sup>a</sup> jyō                          | iwō-j                | i-nē                | ēk                  | gōṭh                  | āl <sup>a</sup> yī.      | Nē                   | inē                  |
| came   | then-just            | him-to              | one                 | fast                  | was-given.               | And                  | by-him               |
| i-nē   | kējyū,               | 'sōrā,              | tū                  | tō                    | mārī                     | phēlō                | hadā                 |
| him-to                                       | it-was-said,         | 'son,               | thou                | indeed                | me                       | with                 | always               |
| rējyo  | hē;                  | nē                  | jēt <sup>a</sup> rū | mārū                  | hē,                      | tī                   | hētū                 |
| living                                       | art ;                | and                 | as-much-as          | mine                  | is,                      | that                 | all                  |
| Āp <sup>a</sup> dē                           | majā                 | kar <sup>a</sup> vī | nē                  | rājī                  | thāwū                    | jujē.                | Hū                   |
| By-us  | feast                | should-be-made      | and                 | happy                 | to-become                | is-proper.           | What                 |
| kāraṇ ?                                      | jē                   | ā                   | tthārō              | bhāi                  | marī                     | gījyō-tō,            | nē                   |
| reason ?                                     | that                 | this                | thy                 | brother               | having-died              | gone-was,            | and                  |
| pāssō  | jīw <sup>a</sup> tō  | thājyō              | hē;                 | nē                    | khōwāi                   | gījyō-tō,            | nē                   |
| again  | living               | become              | is ;                | and                   | being-lost               | gone-was,            | and                  |
| pāssō  | jad <sup>a</sup> jyō | hē.                 |                     |                       |                          |                      |                      |
| again  | joined               | is.                 |                     |                       |                          |                      |                      |

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHİL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમા બીલ કેવાં, ને ડુંગરામાંય રહાં । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુંગરા અમારા કેવાછી । ને અમારે વીવા એવો થાએ કે વોરને ગેરહાં મા-બાપ બાછી ને કાકા ભેગાં થાછીને લાડી જોવા નીકળે । જણે મામ લાડી ગમે તણે ગેર જાછીને પુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાછી કરવી હે । ને લાડીને મા-બાપ અમે તો, હાં, હગાઈ કરવી હે, એમ કહે । પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાછીને વોરને મા બાપ પાસાં અણુને ગેર આવે, ને વીવા કરે । પહેલુ તો વોરને પીથે કરે, ને ગામવાળાને બોલાવીને હરો ને કુગરી ખાવા પીવા આલે । પસે બાછી પછીને ઠેકવા ઊઠે, ને પસે ઢેકા રહીને હગળાં અણુાં અણુાંને ગેર જતાં રહે । પસે વોરને લાછીને પન્નાવણુાં લાડીને ગેર જાય ને લાડીને પાબી લાડીને ને વોરને જમણુા હાથ બે હવડાવીને હાત ફેરા ફેરા ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વણુાહાયે લાડી પોણુ નીકળે । વોર છીને ગેર આવે તણુા હાયે લાડી પોણુ આવે । પસે વોરને ને લાડીને વોરને ગેર માંય વાલે । પસે બાહેરાં પાસાં નીકળે ને લાડી છીને મા-બાપને ગેર પાસી જાય । પસે સો હાત દાડાં વોર ને બીજાં આદમી ભેગાં થાછીને લાડીનું આણું કરવા જાય ॥

[ No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

## SPECIMEN II.

## ACCOUNT OF A BHĪL MARRIAGE.

## TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā Bhil kēwā, nē dūgarā-māy rahā Asal a nārē bāp-dādā  
*We Bhils are-called, and the-hills-in we-live. Formerly our ancestors*  
 āvelā hē. Tī wā dūgarā amārā kēwā. Nē amārē, vīwā ēwō  
*come are. So these mountains ours are-called. And our marriage such*  
 thāē kē wōr-nē gēr-hā mā-bāp bhāi nē  
*becomes that the-bridegroom-of house-from mother-and-father brothers and*  
 kākā bhēgā thāi-nē lādī jōwā nīkālē. Janē gām  
*uncles together having-become the-bride to-see go-out. Which in-village*  
 lādī gamē, tanē gēr jāi-nē pusē kē, ' tamārē sūrī-nē  
*the-bride pleases, that to-house having-gone they-ask that, ' your daughter-by*  
 mārē sōrā-hār hāgāi kar'vī hē.' Nē lādī-nē mā-bāp  
*my son-with marriage to-be-done is.' And the-bride-of mother-and-father*  
 gamē tō, ' hā, hāgāi kar'vī hē,' ēm kahē. Pasē kalāl-nē  
*are-pleased then, ' yes, marriage to-be-done is,' so say. Then a-liquor-seller-of*  
 gēr-hō harō ēk rūpiā-nō magāvi hāgālā  
*the-house-from liquor one rupee-of having-caused-to-be-brought all*  
 pāi-nē wōr-nē mā-bāp pāsā aṇā-nē  
*having-caused-to-drink the-bridegroom-of mother-and-father again them-of*  
 gēr āvē, nē vīwā karē. Pahēlū-tō wōr-nē pīthē  
*to-the-house, come, and marriage make. First-then bridegroom-to turmeric-ointment*  
 karē, nē gām-wālā-nē bōlāvi-nē harō nē kugarī khāwā-  
*they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-*  
 pīwā ālē. Pasē khāi-pāi-nē thēk'wā ūthē, nē  
*to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and*  
 pasē thēkī-rahī-nē hāgālā aṇā-aṇā-nē gēr jātā-rahē. Pasē  
*then having-done-dancing all their-their to-homes go-remain. Then*  
 wōr-nē laī-nē ' pannāwanā,' lādī-nē gēr  
*the-bridegroom-to having-taken ' we-will-cause-them-to-marry,' the-bride-of to-house*

jāy, nē lāḍi-nē pābhī lāḍi-nē nē wōr-nē jam<sup>a</sup>nā  
*they-go, and the-bride-of brother's-wife the-bride-to and the-bridegroom-to right*  
hāth bē haw<sup>a</sup>dāvi-nē hāt phērā phērā phēr<sup>a</sup>vē. Pasē  
*hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then*  
wōr pannī-nē bāhērō nīk<sup>a</sup>lē nē waṇā-hāthē lāḍi pōṇ nīk<sup>a</sup>lē.  
*the-bridegroom having-married out comes and him-with the-bride also comes-out.*  
Wōr i-nē gēr āvē taṇā-hāthē lāḍi pōṇ āvē. Pasē  
*The-bridegroom his to-house comes him-with the-bride also comes. Then*  
wōr-nē nē lāḍi-nē wōr-nē gēr-māy ghālē. Pasē  
*the-bridegroom-to and the-bride-to the-bridegroom-of the-house-in they-put. Then*  
bāhērā pāsā nīk<sup>a</sup>lē nē lāḍi i-nē mā-bāp-nē garē  
*out again they-come-out and the-bride to-her mother-and-father-to in-the-house*  
pāsī jāy. Pasē sō hāt dādā wōr nē bijā ād<sup>a</sup>mī bhēgā  
*back goes. Then six seven in-days the-bridegroom and other men together*  
thāi-nē lāḍi-nū ānū kar<sup>a</sup>wā jāy.  
*having-become the-bride-of the-call to-do go.*

### FREE TRANSLATION OF THE FOREGOING.

We are called Bhils, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grogshop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhīlī is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārwarī, especially round Kotra.

## AUTHORITY—

HENDLEY, T. H.,—*An Account of the Maiwār Bhīls*. *Journal of the Asiatic Society of Bengal*, Vol. xlv, Part i, 1875, pp. 347 & ff.

The Bhīlī spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *ḷ* is no more used; thus, *hāḡ<sup>o</sup>lō* for *hāḡ<sup>o</sup>ḷō*, all; *kāl*, for *kāḷ*, famine.

An original *s* is usually changed to *h*; thus, *huēr*, Gujarātī *suwar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pāhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (*lit.* children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art; *ghaṇā nōkar hai*, many servants are. Compare Mārwarī.

In other respects the dialect agrees with the Bhīlī of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHİLĪ OR BHILŌḌĪ.

(DISTRICT KHADAK, MEWAR STATE.)

|                        |                           |                   |                |                       |                       |                       |               |
|------------------------|---------------------------|-------------------|----------------|-----------------------|-----------------------|-----------------------|---------------|
| Kanāk                  | manakh-nē                 | bē                | sōrā̃          | hatā̃.                | Lōḍ <sup>a</sup> kē   | waṇā-nā               |               |
| <i>A-certain</i>       | <i>man-to</i>             | <i>two</i>        | <i>sons</i>    | <i>were.</i>          | <i>By-the-younger</i> | <i>his</i>            |               |
| ātā-hū                 | kējyō                     | kē,               | ‘mārā          | wāṭā-nō               | jē                    | māl                   | āvē           |
| <i>father-to</i>       | <i>it-was-said</i>        | <i>that,</i>      | ‘ <i>my</i>    | <i>share-of</i>       | <i>what</i>           | <i>property</i>       | <i>comes</i>  |
| ālō.’                  | Nē                        | waṇē              | bē             | sōrā̃-mā̃             | vī                    | wāṭī                  |               |
| <i>give.’</i>          | <i>And</i>                | <i>by-him</i>     | <i>two</i>     | <i>sons-in</i>        | <i>it-(property)</i>  | <i>having-divided</i> |               |
| ḍidō.                  | Nē                        | thōḍā-k           | dāḍā-mā̃       | lōḍ <sup>a</sup> kē   | hāḡ <sup>a</sup> lō   | wag <sup>a</sup> lō   |               |
| <i>was-given.</i>      | <i>And</i>                | <i>few-a</i>      | <i>days-in</i> | <i>by-the-younger</i> | <i>all</i>            | <i>together</i>       |               |
| karīnē                 | vēḡ <sup>a</sup> lā       | dēs-mā̃           | gīyō.          | Nē                    | vīyā̃                 | khub                  | majō          |
| <i>having-done</i>     | <i>dis<sup>t</sup>ant</i> | <i>country-in</i> | <i>went.</i>   | <i>And there</i>      | <i>much</i>           | <i>enjoyment</i>      |               |
| karīnē                 | hāḡ <sup>a</sup> lō       |                   | kharāb         | karī                  | ḍidō.                 | Nē                    |               |
| <i>having-done</i>     | <i>entire-(property)</i>  |                   | <i>waste</i>   | <i>having-made</i>    | <i>was-given.</i>     | <i>And</i>            |               |
| kharas                 | karyā                     | puṭhē             | pēlā           | dēs-mē̃               | khub                  | kāl                   |               |
| <i>expenses</i>        | <i>were-done</i>          | <i>afterwards</i> | <i>that</i>    | <i>country-in</i>     | <i>great</i>          | <i>famine</i>         |               |
| paḍ <sup>a</sup> jyō ; | nē                        | ēvē               | vī             | bhukhō                | mar <sup>a</sup> wā   | lāḡō.                 | Nē vī         |
| <i>fell ;</i>          | <i>and</i>                | <i>there</i>      | <i>he</i>      | <i>hungry</i>         | <i>to-die</i>         | <i>began.</i>         | <i>And he</i> |

pēlā sēr-nā ēk ād<sup>a</sup>mī-pāhē jāinē rīyō. Nē waṇē  
*that town-of one man-near having-gone remained. And by-him*  
 huēr sār<sup>a</sup>wā khētar-mā mōk<sup>a</sup>lyō. Nē waṇē rājī thāinē  
*swine to-graze field-in was-sent. And by-him glad having-become*  
 huēr-nā khāwā-nā kus<sup>a</sup>kā-hū pēt bharī-lidō. Nē  
*swine-of eating-of husks-with belly having-filled-was-taken. And*  
 bījē-kaṇē waṇāy kāi nahī āl<sup>a</sup>jyō. Nē jērē  
*by-other-anyone to-him anything not was-given. And when*  
 waṇāy hōtē ājyō waṇē kīyō kē, ‘mārā ātā-nē  
*to-him senses came by-him was-said that, ‘my father-to*  
 ghaṇā nōkar haī; nē waṇāy khāwā khub jaḍē-hai;  
*many servants are; and to-them to-eat much obtained-is;*  
 nē hū bhukhē marū hū. llū uṭhīnē mārā ātā-pāhē  
*and I by-hunger dying am. I having-arisen my father-near*  
 jāinē waṇāy kaī, “ātā, mē Par<sup>a</sup>mēsar-nē na  
*having-gone to-him will-say, “father, by-me God-to and*  
 tāre mōrē pāp kīdhō hai; nē hū tārō sōrō kēwāḍ<sup>a</sup>wā  
*of-thee before sin done is; and I thy son to-be-called*  
 har<sup>a</sup>khō nahī; paṇ mayē nōkar rākhī lē.” Nē  
*like am-not; but me a-servant having-kept take.” And*  
 vi uṭhīnē ātā-pāhē āvyō.  
*he having-arisen father-near came.*



The Bhīlī spoken in the Kotra district of Mewar has been much influenced by Mārwarī, and may be considered as the link connecting that language with the Bhīl dialect of Mahikantha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantha. Thus, *pās*, five; *vīh*, twenty. *Chh* is, however, often written instead of *s*; thus, *chhōrō* and *sōrō*, a son.

*D* between vowels is pronounced as an *r*; thus, *ghōrō*, a horse.

So far as we can judge from the materials available *b* is sometimes substituted for *v* and *w*. Thus, *bēg'lō*, far, but *vīh*, twenty.

The neuter gender is often confounded with the masculine; thus, *kēhyō* and *kēyū*, it was said; *nānū*, the younger son; *hōnu*, gold; *rupō*, silver, etc.

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyā*; thus, *ghōrī*, mares; *chhōriyā*, daughters.

The suffix of the genitive is *rō*, or, sometimes, *nō*; thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*; thus, *chhōrā-nē*, to the son. Occasionally *kō* is used instead; thus, *nōkar-kō*, to the servants.

With regard to numerals we may note the form *ēk's*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī.

'I' is *hū* and *mū*, case of the agent *maī*, genitive *mārō*, *mhārō*, and *mākō*; plural *hamō*, genitive *mhārō*.

'He' is *wō*, oblique *unā* and *wanā*. The interrogative pronouns are *kūn*, who? *kinā-rō*, whose? *hū*, what? etc.

The present tense of the verb substantive is :—

|                          |                              |
|--------------------------|------------------------------|
| Singular, 1. <i>hū</i> . | Plural, 1. <i>haī</i> .      |
| 2. <i>hai</i> .          | 2. <i>hō</i> , <i>haī</i> .  |
| 3. <i>hai</i> .          | 3. <i>hai</i> , <i>haī</i> . |

The past tense is *hatō* and *thō*, plural *hatā*.

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go; *thū jāvē-hai*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bētō kēhyū*, the son said; *mū gunō kīdō hai*, I (instead of *maī*, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gā*. Thus, *hū kuṭū-gō*, I shall strike.

The verbal noun ends in *wō*, oblique *wā*; thus, *kuṭwō*, to strike; *kusī karwā lāgā*, they began to make merry.

Note also the causative form *kēw'rāū*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

(KOTRA, MEWAR.)

### TRANSLITERATION AND TRANSLATION.

| Ēk <sup>as</sup><br><i>One</i>            | mān <sup>a</sup> vi-nē<br><i>man-to</i> | bē<br><i>two</i>              | sōrā<br><i>sons</i>                              | hatā.<br><i>were.</i>                          | Tinā-mē<br><i>Them-among</i>       | nānū<br><i>younger</i>                             |
|---|---|-------------------------------|--|--|------------------------------------|--|
| hatō<br><i>was</i>                        | āp <sup>a</sup> nē<br><i>his</i>        | bāp-ē<br><i>father-to</i>     | kēhyō,<br><i>said,</i>                           | ‘bāp,<br><i>‘father,</i>                       | mārō<br><i>my</i>                  | bhāg<br><i>share</i>                               |
| ālō.<br><i>give.</i>                      | Pāchhē<br><i>Then</i>                   | unā-rō<br><i>his</i>          | bhāg<br><i>share</i>                             | wāṭi<br><i>having-divided</i>                  | didō.<br><i>was-given.</i>         | Thōrā-k<br><i>Few-a</i>                            |
| dārā<br><i>days</i>                       | kērē<br><i>after</i>                    | nānū<br><i>younger</i>        | hatō<br><i>was</i>                               | māl<br><i>property</i>                         | bhēlō<br><i>together</i>           | kidō<br><i>was-made</i>                            |
| lēi-nē<br><i>having-taken</i>             | hīḍi<br><i>having-gone</i>              | giyō.<br><i>went.</i>         | Wāy<br><i>There</i>                              | khōṭā<br><i>bad</i>                            | kān-mē<br><i>action-in</i>         | khēru<br><i>spent</i>                              |
| kidō.<br><i>was-made.</i>                 | Pāchhē<br><i>Then</i>                   | hārō<br><i>all</i>            | khēru<br><i>spent</i>                            | kārī<br><i>having-made</i>                     | pūgō<br><i>after (?)</i>           | unā<br><i>that</i>                                 |
| mulak-mē<br><i>country-in</i>             | jab <sup>a</sup> rō<br><i>mighty</i>    | kāl<br><i>famine</i>          | pariyō.<br><i>arose.</i>                         | Pāchhē<br><i>Then</i>                          | wō<br><i>he</i>                    | nāgō-pud<br><i>distressed</i>                      |
| thāi<br><i>having-become</i>              | gayō.<br><i>went.</i>                   | Pāchhē<br><i>Then</i>         | unā<br><i>that</i>                               | mulak-mē<br><i>country-in</i>                  | har <sup>a</sup> tā<br><i>rich</i> | ghar <sup>a</sup> wālā-nē<br><i>householder-to</i> |
| gayō.<br><i>he-went.</i>                  | Pāchhē<br><i>Then</i>                   | unā<br><i>that</i>            | ghar <sup>a</sup> wālā<br><i>householder(by)</i> | khētar-mā<br><i>field-in</i>                   | huar<br><i>swine</i>               | charāwā<br><i>to-feed</i>                          |
| mōk <sup>a</sup> lyō.<br><i>was-sent.</i> | Tērē<br><i>There</i>                    | unā-rē<br><i>his</i>          | mū-mē<br><i>mind-in</i>                          | ēm<br><i>this</i>                              | hatū<br><i>was</i>                 | kē,<br><i>that,</i>                                |
| khāyēlā<br><i>eaten</i>                   | chhōl <sup>a</sup> kā<br><i>husks</i>   | khāinē<br><i>having-eaten</i> | mū<br><i>I</i>                                   | pēt<br><i>my-belly</i>                         | bharū.<br><i>may-fill.</i>         | Tērē<br><i>Then</i>                                |
| unā<br><i>to-him</i>                      | kānū<br><i>by-anyone</i>                | kai<br><i>anything</i>        | nē<br><i>not</i>                                 | āliyō.<br><i>was-given.</i>                    | Pāchhē<br><i>Then</i>              | hōchīnē<br><i>having-come-to-senses</i>            |
| kiyō,<br><i>said,</i>                     | ‘mārā<br><i>‘my</i>                     | bāp-nē<br><i>father-of</i>    | kiṭ <sup>a</sup> lā<br><i>how-many</i>           | kām <sup>a</sup> wālā-nē<br><i>servants-to</i> | ghaṇā<br><i>many</i>               | rōṭā<br><i>bread</i>                               |
| nē<br><i>and</i>                          | mū<br><i>I</i>                          | bhukhū<br><i>with-hunger</i>  | marū-hū.<br><i>dying-am.</i>                     | Mū<br><i>I</i>                                 | uṭhīnē<br><i>having-arisen</i>     | mārā<br><i>my</i>                                  |
| jāū,<br><i>will-go,</i>                   | unā<br><i>him-to</i>                    | kēū<br><i>will-say</i>        | kē,<br><i>that,</i>                              | ‘bāp,<br><i>‘father,</i>                       | mū<br><i>by-me</i>                 | Bhag <sup>a</sup> wān-rē<br><i>God-of</i>          |
|   |   |                               |  |  |                                    | nē<br><i>and</i>                                   |

|                |               |                       |             |            |                              |            |             |            |             |
|----------------|---------------|-----------------------|-------------|------------|------------------------------|------------|-------------|------------|-------------|
| thārē          | āgē           | gunō                  | kīdō        | hai.       | Pāchhē                       | mũ         | āwō         | nē         | kē          |
| <i>of-thee</i> | <i>before</i> | <i>sin</i>            | <i>done</i> | <i>is.</i> | <i>Then</i>                  | <i>I</i>   | <i>such</i> | <i>not</i> | <i>that</i> |
| thārō          | bēṭō          | kēw <sup>a</sup> rāũ. | Mōy         | thārē      | kām <sup>a</sup> wālā-mā-thī | ēk         | harikō      |            |             |
| <i>thy</i>     | <i>son</i>    | <i>I-am-called.</i>   | <i>Me</i>   | <i>thy</i> | <i>servants-in-from</i>      | <i>one</i> | <i>like</i> |            |             |

banāw.” ’  
make.” ’

## GIRĀSĪĀ OR NYĀR.

The Bhil dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kī-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsīā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dhēn*, wealth; *dēn*, day; *kērē-nē*, having done. In words such as *husēlō* or *huslō*, son; *āpēnō* and *āp<sup>a</sup>nō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *uṇai* for *uṇā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kāl* for *kālḷ*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhīlī of Mahikantha. The suffix of the genitive is, however, *rō* as in Mārwarī; thus, *nōkērī rō*, of the servants. The future of *kuṭ<sup>a</sup>woṭ*, to strike, is given as follows,—

|                            |                          |
|----------------------------|--------------------------|
| Singular, 1. <i>kuṭu</i> . | Plural, 1. <i>kuṭā</i> . |
| 2. <i>kuṭī</i> .           | 2. <i>kuṭī</i> .         |
| 3. <i>kuṭī</i> .           | 3. <i>kuṭī</i> .         |

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhīlī of Mahikantha with an admixture of Mārwarī, though not to the same extent as is the case with the Bhīlī of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Progal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect.

[ No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

GIRĀSĪĀ OR NYĀR DIALECT.

(JODHPUR.)

## SPECIMEN I.

|           |                     |                     |                     |                          |                 |             |                    |
|-----------|---------------------|---------------------|---------------------|--------------------------|-----------------|-------------|--------------------|
| Ēkē       | jaṇā-rē             | bē                  | dīk <sup>a</sup> rā | hōtā.                    | Huṇā-mā-hō      | lōrkīō      | āp <sup>a</sup> nē |
| One       | man-to              | two                 | sons                | were.                    | Them-among-from | the-younger | his                |
| bāpā-ē    | kēiyō,              | ‘bāpā,              | hamārī              | pāṭī                     | āyē             | jīyē        | sēt                |
| father-to | said,               | ‘father,            | our                 | share                    | may-come        | that        | property           |
| ālō.’     | Tērē                | bāpē                | āpē-ī               | ghēr-bāk <sup>a</sup> rī | uṇai            | ālī.        | Thōrā              |
| give.’    | Then                | by-the-father       | his                 | property                 | him-to          | was-given.  | Few                |
| kērē      | lōr <sup>a</sup> kō | dāw <sup>a</sup> rō | āpērī               | sēb                      | sēt             | bhēlū       | kidhū,             |
| after     | the-younger         | son                 | his                 | all                      | property        | together    | was-done,          |

par-dēsē      pērō      gīyō.      Uṭhē      nāgāi-bāḍāi-māyē      sārū      gēmārē  
*foreign-country-to      away      went.      Then      riotousness-in      all      having-spent*  
 dēdō.      Sārū      khutā-kērē      waṇē-mal<sup>\*</sup>kai-māhē      mōtō      kāl      pēriyō.  
*was-given.      All      spent-after      in-that-country-in      great      famine      fell.*  
 Tērē      wō      nāgō      pōrī      hōvēnē      ūbō      rēyō,      nē      pāchhē  
*Then      he      destitute      having-fallen      having-become      standing      remained,      and      then*  
 uṇ      mēl<sup>\*</sup>kē      rēwāi-pāyē      rēiyō.      Tērē      uṇē      āpērē      khētē-mē  
*that      in-country      citizen-near      lived.      Then      him-by      his      field-in*  
 surā-rī      ḍār      chār<sup>\*</sup>wā      mēlliyō.      Tērē      uṇē      surā-rē      chār<sup>\*</sup>wā-hē  
*swine-of      herd      to-feed      was-sent.      Then      him-by      swine-of      feeding-of*  
 khēr<sup>\*</sup>khākō      hōtō      jīnē-hī      āpērō      pēt      bhēr<sup>\*</sup>wā-rō      mētō      kīdū.  
*husk      was      them-from      his      belly      filling-of      wish      was-made.*  
 Pēṇ      uṇē      khēr<sup>\*</sup>khākō-hī      kaṇai      nī      ālliyō.  
*But      him-to      husk-even      by-anybody      not      was-given.*

[No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

GIRĀSIĀ OR NYĀR DIALECT.

(SIROHI STATE.)

## SPECIMEN II.

Khumjī Ṭhākōr Prēm<sup>a</sup>lō Nāw<sup>a</sup>ṭō bē bhāi hōā-rē. Pēsē sōk<sup>a</sup>lu  
*Khumjī Ṭhākōr Prēm<sup>a</sup>lō Nāw<sup>a</sup>ṭō two brothers were. Then arrow*  
 lē-nē Prēm<sup>a</sup>lē Nāw<sup>a</sup>ṭē kēō, 'ē Khum<sup>a</sup>jī Ṭhākōr, ihē  
*having-taken by-Prem<sup>a</sup>lō by-Nāw<sup>a</sup>ṭō it-was-said, 'O Khumjī Ṭhākōr, thus*  
 āp<sup>a</sup>nu nām nē-hē-nī rē. Bē bhāi jāēnē wāvē-upēr bēhā;  
*our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;*  
 pāñiār āvē tērē gēlōliō jikēnē gērāpērā phōrāwā.  
*water-drawers come then arrow having-thrown earthen-pots we-will-break.'*  
 Phul<sup>a</sup>māti Rāñi pāñi bhēr<sup>a</sup>wā-sēru āi. Pāñi bhērīō, sēr-thī  
*Phulmāti queen water filling-for came. Water was-filled, steps-from*  
 thēkiē, sōk<sup>a</sup>lu jikīyu wō gērō-parō phōrāviō. Phul<sup>a</sup>māti  
*ascended, arrow was-thrown and earthen-pot was-broken. Phulmāti*  
 rāñi dhāmīē-thakē rāw<sup>a</sup>lē giē. Jāēnē dhēñiē-nē pēkāriā,  
*queen having-run palace-in went. Having-gone husband-to it-was-shouted,*  
 'māru bēhēru phōrāvīu.' Pēsē dhēñiē bib<sup>a</sup>nōṭō  
*'my water-pot was-broken.' Then by-husband proclamation-of-banishment*  
 lēkhīō. Pēsē bē-phār dīn hōā, Khum<sup>a</sup>jī Ṭhāk<sup>a</sup>rāē bhukh  
*was-written. Then two-pahar day became, Khumjī Ṭhākōr-to hunger*  
 lāgi. Rōṭā khāwā-rē sēru gērē āyā. Tērē bib<sup>a</sup>nōṭō  
*began. Bread eating-of for-the-sake in-house went. Then proclamation*  
 dēkhīō. 'Dō hu mōḍīu hē, bhāl<sup>a</sup>tō jāu.' Bhāl<sup>a</sup>wā dukō.  
*was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.*  
 Bāpē lēkhīō hē, 'aṭē pāñi pīwā-rō dhēram nē-hē. Aṭhē  
*By-the-father written is, 'here water drinking-of right not-is. Here*  
 ubō rē-nē pāñi pīē, kāli gāē-ru rēgēt pīē.  
*standing having-remained water drinkest, black cow-of blood drinkest.'*  
 Pēsē Khum<sup>a</sup>jī Ṭhākōr Prēmā bhāi sārē giō. 'Prēmā bhāi,  
*Then Khumjī Ṭhākōr Prēmā brother near went. 'Prēmā brother,*  
 ēt<sup>a</sup>rē ubā rē-nē pāñi nē pīā. Mārē bā-jī  
*here standing having-remained water not we-will-drink. My father(-by)*  
 bib<sup>a</sup>nōṭō lēkhīō hē. Pērā jāā pērā.' Ēhēl giā. Jātā-  
*proclamation unwritten is. Off let-us-go then.' Away (?) they-went. While-*

thēkā Ujāñī nēg<sup>a</sup>rī gēā. Ujāñī nēg<sup>a</sup>rī-rō rājā usō bētō; kōī  
 going Ujain town they-went. Ujain town-of king high sat; some  
 mōṭiār jāṭā dēkhīā; śād didā, 'kām jāō, mōṭiārā?'  
 young-men going were-seen; words were-given, 'where do-you-go, youngsters?'  
 'Sēr kuri-rē sēru nōkēriā jāā.' 'Mārē-pērā rōō.' Nōkēriā rākhīā.  
 'A-seer flour-of for servants we-go.' 'Me-with stay.' Servants were-kept.  
 Tērē unē rājā-rē ēk dīkēri hōtē; wāg lē giō.  
 Then that king-of one daughter was; a-tiger having-taken went.  
 Jērē puṭhē wār hōē, 'dhām<sup>a</sup>jō rē dhām<sup>a</sup>jō.' Khum<sup>a</sup>jī Ṭhākōr sērē  
 Then behind cry became, 'run O run.' Khumjī Ṭhākōr riding  
 ghōḍā-pēr dhāmīō, vēn-wās-māhē giō, wāg mārīō. Prēm<sup>a</sup>lō Nāw<sup>a</sup>ṭō  
 horse-on ran, wood-in went, tiger was-killed. Prēmlō Nāwṭō  
 puṭhē āō. Wāg mārēnē churō jikīō. Wō churō dhōw<sup>a</sup>nā-rē  
 behind came. Tiger having-killed dagger was-thrown. He dagger washing-of  
 wās<sup>a</sup>tē wāvē-māhē utēriō. Tērē Prēm<sup>a</sup>lē Nāw<sup>a</sup>ṭē wāvē-māhē dhēku  
 for well-in descended. Then by-Prēmlō Nāwṭō well-in push  
 dēu. Tērē Khum<sup>a</sup>jī nē churō māhē pērīā. Jērē Prēm<sup>a</sup>lō Nāw<sup>a</sup>ṭō  
 was-given. Then Khumjī and dagger into fell. Then Prēmlō Nāwṭō  
 rājā-rī dīk<sup>a</sup>rī lēnē Ujāñī-rā rājā-gōḍē gēō. Rājā bōlō,  
 king-of daughter having-taken Ujain-of king-to went. The-king said,  
 'kuna chōḍāvīi?' Prēm<sup>a</sup>lō kē, 'mē chōḍāvīi.'  
 'by-whom was-she-released?' (Answered-) Prēmlō that, 'by-me was-she-released.'  
 'Thē-mā chōḍāvīi hē, thē-māi-j pērī pēr<sup>a</sup>nāwā. Chha mēhīnā  
 'You-by released was, you-to-only now I-will-marry-her. Six in-months  
 lēgēn āvē-hē.'  
 marriage coming-is.'

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumjī Ṭhākōr and Prēmlō Nāwṭō. One day Prēmlō Nāwṭō took his arrows and said, 'O Khumjī Ṭhākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumjī Ṭhākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumjī Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwṭō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwṭō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwṭō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'



MAG<sup>a</sup>RĪ OR MAG<sup>a</sup>RĀ-KĪ BŌLĪ.

In the north, Nyār approaches Mārwarī and has to its east a dialect of that language which in some characteristics agrees with Bhilī, *viz.*, the so-called Mag<sup>a</sup>rī or Mag<sup>a</sup>rā-kī bōlī. *Mag<sup>a</sup>rō* means 'hill,' and *Mag<sup>a</sup>rā-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people.

Mag<sup>a</sup>rī in most characteristics agrees with ordinary Mārwarī. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhilī spoken to the south.

An *h* is often substituted for an *s*; thus, *hag<sup>a</sup>lō*, all; *huraj*, sun; *dōh*, ten.

The form *diyā*, eye, corresponds to *ḍōyā* or *ḍōā*, i.e., *ḍōlā* in Bhil dialects, such as Rānī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mārwarī. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvi and Gujarātī Bhilī. Thus, *bhōlyē*, by the son; *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vī-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *nai*. Thus, *bāyē* and *bā-nē*, to the father; *ēk-nai*, to some one.

The suffix of the ablative is *hū*; thus, *bā-hū*, from a father.

The usual suffix of the genitive is *kō*; thus, *bā-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *ṇō*; thus, *āp<sup>a</sup>rō*, his own; *mhāṇō* and *mhārō*, my; *thāṇō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *gāw-kā Pātēlē*, to the Patēl of the village; *vī-kē galai*, to his neck; *mharā bā-kai jaṇāē*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns:—

|            | I                   | We         | Thou                | You        | He          | They            |
|------------|---------------------|------------|---------------------|------------|-------------|-----------------|
| Nominative | <i>mhū</i>          | <i>mhē</i> | <i>thū</i>          | <i>thē</i> | <i>ū</i>    | <i>vē</i> .     |
| Agent      | <i>mhē</i>          | <i>mhā</i> | <i>thē</i>          | <i>thā</i> | <i>vī</i>   | <i>vā</i> .     |
| Genitive   | <i>mhāṇō, mhāro</i> |            | <i>thāṇō, thārō</i> |            | <i>uṇkō</i> | <i>uṇā-kō</i> . |

Other pronouns are *kuṇ*, who? *kāy*, what? *jakō*, who; *jī*, by whom; *jāē*, whom.

The conjugation of verbs agrees with Mārwarī. Thus, *mhū hō*, I was; *mhū jāū-lā*, I shall go.

Note finally the frequency with which the suffix *ḍō* occurs. Thus, *dyāḍā*, days; *jōgōḍō*, worthy; *muōḍō*, dead; *gamyōḍō*, lost.

In most respects, however, Mag<sup>a</sup>rī closely agrees with Mārwarī, as will be seen from the specimen which follows.

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌDĪ.

MAGRĀ-KĪ BŌLĪ.

(DISTRICT MERWARA.)

Ēk jaṇā-kē dvē bhōlyā hā. Wā-mā-hū chhōṭ<sup>a</sup>kyō bā-hū bōlyō  
*One man-to two sons were. Them-in-from the-younger the-father-to said*  
 ka, 'ē bā, māl<sup>a</sup>matā-mā-hū jō mhāṇō bāṭō vhe sō mhāyē dē-dē.  
*that, 'O father, the-property-in-from what my share may-be that to-me give.'*  
 Jadyū āp<sup>a</sup>rā māl<sup>a</sup>matā-mā-hū vīyē bāṭō kar dīdō. Ghaṇā dyādā  
*Then his-own property-in-from to-him share having-done was-given. Many days*  
 nah huwā-hā ka chhōṭ<sup>a</sup>kyō bhōlyō haḡ<sup>a</sup>lō hāwatar ānt<sup>a</sup>rā malak-  
*not become-had that the-younger son all collecting-together a-distant country-*  
 māy parō-gayō. Ar wathai ūl-phail-mē dyādā gamār āp<sup>a</sup>rō  
*into went-away. And there riotous-living-in days having-spent his-own*  
 māl<sup>a</sup>matō parō-gamāyō. Jadyū vī haḡ<sup>a</sup>lō upār-nhākyō, pāyā  
*property away-was-squandered. When by-him all had-been-wasted, then*  
 vī malak-mā badō kāl paḡyō, ar ū kāṅ<sup>a</sup>lō hō-gayō. Ar vī  
*that country-in great famine fell, and he a-beggar became. And by-him*  
 jār vī malak-kā rahan-wālā-mā-hū ēk-kē gōḡē rahan  
*having-gone that country-of inhabitants-among-from one-of near to-remain*  
 lāgyō. Jī ūyē āp<sup>a</sup>rā khēt-māhē hūr<sup>a</sup>dā charāwan-nē mēlyō. Ar  
*began. By-whom to-him his-own field-into swine to-graze was-sent. And*  
 ū wā chhōḡā-mā-hū jāē hūr<sup>a</sup>dā khē-hā āp<sup>a</sup>rō pēt bhar<sup>a</sup>ṇō  
*he those husks-in-from which the-swine eating-were his-own belly to-fill*  
 chāwō hō. Ar dūjā vīyē kār na dēvē hā. Pāyā vīyē  
*wishing was. And others to-him anything not giving were. Then to-him*  
 hūjyō ar vī kahyō ka, 'mhārā bā-kai ghaṇā jaṇāē  
*senses-came and by-him it-was-said that, 'my father's many to-men*  
 rōṭi-hū hī ghaṇō malē-hai; ar mhū bhūkhā marū hū. Mhū  
*bread-than even much obtained-is; and I of-hunger dying am. I*  
 hālyō-hālyō bā gōḡē jāū-lā ar vīyē kū-lā ka, "ē bā,  
*having-started father near will-go and to-him will-say that, "O father,*  
 mhē baikūṇth-hū ūndhō ar thārā ḡiyā āḡē pāp kīdō hai. Ar  
*by-me heaven-from against and thy eyes before sin done is. And*  
 phenū thārō bhōlyō kuhābā jōḡōḡō na hū; māē thārā jaṇā-  
*any-longer thy son to-be-called worthy not am; me thy servants-*  
 mā-hū ēk-kē harīkō hamaj.'" Jadyū ūṭhar āp<sup>a</sup>kā bā  
*among-from one-of like consider.'" Then having-arisen his-own father*

gōḍē hālyō. Paṇ ū al'gō-j hō ka vī-kē-bā vīyē dīthō,  
*near started. But he far-indeed was that him-by-of-father to-him was-seen,*  
 ar wāl kidī, ar nhār vī-kē-galai lāgar bāchyā  
*and compassion was-done, and running his-in-of-neck having-stuck kisses*  
 didā. Bhōlyē vīyē kiyō ka, 'ē bā, mhē baikūṇṭh-  
*were-given. By-the-son to-him was-said that, 'O father, by-me heaven-*  
 hū ūndhō ar thārā ḍiyā āgē pāp kīdō hai; ar thārō bhōlyō  
*from against and thy eyes before sin done is; and thy son*  
 kainē jōgōḍō na hū.' Paṇ bā-nē dharm-pūtā-hū kiyō  
*to-be-called worthy not am.' But the-father-by the-servants-to it-was-said*  
 ka, 'hag'lā gābā-mā-hū hak'rā kāḍar vīyē pah'rāwō;  
*that, 'all garments-in-from best having-taken-out to-him put-on;*  
 ar vī-kā hāth-mē bīthī ar pagā-mē kār'dā ghālō; ar mhā khaī ar  
*and his hand-on a-ring and feet-on shoes put; and we will-eat and*  
 mājā karā. Kyā-hārū, ka, ō mhārō bhōlyō muḍḍō hō, ar  
*merriment will-make. What-for, that this my son dead was, and*  
 phēṇū jīyō hai; ar gamyōḍō hō, phēṇū lādyō hai.' Jadyū vē  
*again alive is; and lost was, again found is.' Then they*  
 mājā kar'bā lāgyā.  
*merriment to-do began.*

Vī-kō baḍō bhōlyō khēt-māē hō. Ār jadyū ātō ātō  
*His elder son field-in was. And when coming coming*  
 guwādā gōḍē āyō tadyū gājā bājā ar nāch'wā-kō kūk'bō sunyō.  
*house near came then singing music and dancing-of sound was-heard.*  
 Ar vī āp'kā dharm-pūtā-mā-hū ēk-nai bulār būjhyō  
*And by-him his-own servants-from-among one-to having-called it-was-asked*  
 ka, 'ō kāī hai, rē?' Vī wāyē kahyō ka, 'thārō  
*that, 'this what is, O?' By-him to-him it-was-said that, 'thy*  
 bhāī āyō hai; ar thārai bā baḍō jīman kīdō hai. Kyā-  
*brother come is; and by-thy father a-great feast done is. What-*  
 hārū, ka, ū-nē hārō-hāb'tō dīthō hai.' Paṇ vī rih kidī  
*for, that him-to safe-and-sound seen is.' But by-him anger was-made*  
 ar māhē jāw'nō na chāhyō. Ī-hārū vī-kō bā bār'nē  
*and in to-go not he-wished. For-this-reason his father outside*  
 ār ū-nē papōl'bā pūchh'bā lāgyō. Vī bā-nē jāb  
*having-come him-to to-entreat to-ask began. By-him the-father-to reply*  
 didō ka, 'mhū thārō at'rā barā-hū gōl-paṇō karū-hū, ar  
*was-given that, 'I thy so-many years-from service doing-am, and*  
 kadyū thārō kiyō na lōpyō, ar thā māē ēk ur'nyō hī  
*ever thy word not was-avoided, and by-thee to-me one kid even*  
 na didō ka mhū mhārā hāthīḍā-kē hāthē mājā kar'tō.  
*not was-given that I my friends-of with merriment might-have-made.*

Paṇ thārō ō bhōlyō jakō-j rāṇḍā-kē bhēlē māl<sup>a</sup>matō khai-gyō-hai,  
*But thy this son who-veryly harlots-in-of company property has-eaten-away,*  
 jyāṇ-hī āyō tyāṇ-hī thā vī-hārū hakh'rō (or hāū) jīmaṇ kīdō hai.  
*as-soon came so-soon by-thee him-for a-good dinner made is.'*

Vī wāyē kīyō, 'ē bhōlyā, thū mhārē hadā bhēlō hai;  
*By-him to-him it-was-said, 'O son, thou of-me always with art;*

jakō-j haḡ<sup>a</sup>lō mhāṇō hai sō thāṇō hai. Paṇ majā kar<sup>a</sup>ṇō ar  
*which-veryly all mine is that thine is. But merriment to-do and*

rājī hōṇō jōḡ hō. Kyā-hārū, ka thāṇō bhāī muōḍō  
*happy to-become proper was. What-for, that thy brother dead*

hō, phēṇū jīyō hai; ḍulyōḍō hō, phēṇū milyō hai.  
*was, again alive is; lost was, again found is.'*

The Bhīlī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvī.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chāk<sup>r</sup>ā<sup>ñ</sup>-nē*, to the servants; *chhōrō* and *sōrō*, a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*; thus, *sag<sup>l</sup>ō*, all; *das*, ten; *ham<sup>a</sup>jā<sup>n</sup>wā lāgō*, he began to entreat; *hō*, hundred, etc.

The cerebral *ḍ* between vowels is pronounced as an *r*; thus, *ghōrō*, Gujarātī *ghōḍō*, a horse.

The cerebral *ḷ* has disappeared; thus, *sag<sup>l</sup>ō*, Gujarātī *sag<sup>l</sup>ō*, all; *kāl*, Gujarātī *kāl*, famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū*, gold; *aṭ<sup>a</sup>lā warsā*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē mārō* (masc.) *hē tē tārū* (neut.) *hē*, what mine is that is thine.

The plural of strong feminine bases ends in *yā* as in Rājasthānī; thus, *sōryā*, daughters.

The ablative suffixes are *thī* and *ū*; thus, *bāp-thī*, from a father; *sabā-ū ūchō*, all-from high, highest.

The usual suffix of the genitive is *nō*. Occasionally, however, the Mālvī and Mārwarī suffix *rō* is used instead; thus, *waṇī dēs-rā rēwāwārā-kanē*, to a citizen of that country.

The personal pronoun of the first person singular is *hū* and *mū* as in Mālvī. 'We' is *hamō*, and 'you' *tamō* or *tamē*. 'He' is *ū* or *wu*, genitive *ū-nō*, *uṇī-nō* or *waṇī-nō*; plural *vī* and *vī-hēlā*. The relative pronoun is *jō* and *jē*, case of the agent *jēṇē*. 'Who?' is *kūṇ*, genitive *kī-nō*, oblique *kaṇī*.

The present tense of the verb substantive is—

|                                 |                                 |
|---------------------------------|---------------------------------|
| Singular, 1. <i>hū, ū, hē</i> . | Plural, 1. <i>hai, hē, hā</i> . |
| 2. <i>hē, hai</i> .             | 2. <i>hō, hai, hē</i> .         |
| 3. <i>hē, hai</i> .             | 3. <i>hē, hai</i> .             |

Instead of *hē* we also find *chhē*.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū mārū-hū*, I strike; *tamō jāwō-hō*, you go; *uṇī-ē māryō*, he struck. Note *ū lāgō*, he began.

The present participle is used as a present definite and an imperfect. Thus, *khātā*, (they) were eating; *tū ma-ē-kanē sadā rētō*, thou art always living near me.

The future is formed as in Mālvī. Thus, *hū mārūjā*, I shall strike. The conjunctive present is sometimes used instead; thus, *kahū*, I will say.

The verbal noun ends in *nō* or *wō*; thus, *jānō*, to go; *ālō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhīlī and Rājasthānī or, more especially, Mālvī.

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILODĪ.

(RATLAM STATE.)

Ēk ād'mī-nē bē bēṭā thā. Lōrē bēṭē bāp-nē  
*A-certain man-to two sons were. By-the-younger son the-father-to*  
 kahyũ kē, 'ē bāp, tārā-kanē jō dhan hē, anā dhan-nī  
*it-was-said that, 'O father, thee-with what wealth is, that wealth-of*  
 mārī pāṭi pāri-ālō.' Phēr bāpē pāṭi pāri-ālī.  
*my share away-give.' Then by-the-father share away-was-given.*  
 Lōrō bēṭō dhan lainē thōrā dan pachhī bāh'rēk  
*The-younger son wealth having-taken a-few days after very*  
 vēg'rō jātō-rayō; nē tā khōṭā karm karinē māl sag'lō  
*distant went; and there wicked deeds having-done property all*  
 ujārī didō. Jārē sag'lō ujārī chūkyō tyārē  
*having-squandered was-given. When all having-squandered ceased then*  
 unī dēs-mē ghaṇō kāl paḍyō. Anē waṇi-nē wakhō paḍyō. Pachhī  
*that country-in a-great famine fell. And him-to want fell. Then*  
 ū jāinē waṇi dēs-rā rēwāwārā-kanē rōj'garē rayō.  
*he having-gone that country-of inhabitant-near in-service remained.*  
 Jēnē unī-nē wan-mē khēt-mē hūar chār'wā mōk'lyō; janābar  
*Whom-by him-to forest-in field-in swine to-graze was-sent; the-beast*  
 jē rūkh'rā khātā tē ū-bhī khāw'nō chāh'vī-j, kōi  
*which shrubs ate that he-too to-eat having-caused-to-wish-very, anybody*  
 kāi nī āl'tō. Pachhē unī-nē ēwō man-mē ham'kī āyō anē  
*anything not (was-)giving. Then him-to such mind-in thought came and*  
 kēwā lāgō kē, 'mārā bā-nā ghēr-mā āṭ'lā majūr majūrī  
*to-say began that, 'my father-of house-in so-many labourers service*  
 karī rayā jē ōr khātā-pitā at'rō wāchāw wāchē-hai,  
*doing are who other-things eating-and-drinking so-much saving saved-is,*  
 paṇ hũ bhukhē marũ-hũ. Hũ chālinē mārā bāp-kanē jāũ,  
*but I by-hunger dying-am. I having-started my father-near will-go,*  
 anē kahũ kē, "hē bāp, mē Rām-nō khōṭō kariyō chhē, anē  
*and will-say that, "O father, by-me God-of ill done is, and*  
 tamē-kanē pāp kar'yō chhē. Hũ tārō chhōrō kēwāwā lāyak nī  
*thee-near sin done is. I thy son to-be-called worthy not*  
 ũ; tamārā dāp'kyā bhēgō ma-nē karī dyō." ' Pachhē ū  
*am; thy labourer like me-to having-made give." ' Afterwards he*

uthī-nē      u-nā      bāp-kanē      gayō.      Thōrī-k      dūr      thō      kē  
*having-arisen      his      father-near      went.      Little-a      at-distance      was      that*  
 bāpē      dēkhīnē      awāl      kīdī;      nē      sāmā      dōḍī-nē  
*by-the-father      having-seen      compassion      was-made;      and      before      having-run*  
 galā-mā      hāth      nākhī-nē      bōki      dīdī.      Chhōrē      uṇī-nē      kayō  
*the-neck-on      hand      having-thrown      kiss      was-given.      By-the-son      him-to      was-said*  
 kē,      'bāp,      mē      Rām      hāmō      nē      tārā      dēkh'tā      pāp      kar'yō      hē;  
*that,      'father,      by-me      God      before      and      thy      (in-)seeing      sin      done      is;*  
 tārō      bēṭō      thawā      lāyak      nī-hū.'      Paṇ      bāpē      chāk'rā-nē  
*thy      son      to-become      worthy      not-I-am.'      But      by-the-father      servants-to*  
 kahyō      kē,      'aṇī      bēṭā-nē      bāu      chinth'rū      kāḍīnē      anē  
*it-was-said      that,      'this      son-to      good      clothes      having-taken-out      this-to*  
 pērāō,      hāth-mā      vīṭī      anē      pōgā-mā      jōḍā      pērāō;      pachhē      rōṭō  
*put-on,      hand-in      a-ring      and      feet-in      shoes      put;      afterwards      bread*  
 karī      khāiyē      nē      majā      kariyē.      Kyū-kē,      yō      mārō      bēṭō  
*having-done      let-us-eat      and      merriment      let-us-make.      Because,      this      my      son*  
 muā      barābar      thō,      nē      pāchhō      jīvyō;      khōwāi      gayō-thō      tē      pāchhō  
*dead      like      was,      and      again      is-alive;      lost      gone-was      he      again*  
 maliyō.'      Pachhē      waṇā      majā-mā      rājī      thayā.  
*is-found.'      Then      they      merriment-in      glad      became.*

WĀG<sup>a</sup>ḍĪ.

Wāg<sup>a</sup>ḍĪ is the dialect of a Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāg<sup>a</sup>ḍĪ have also been returned from Rewakantha. The following are the revised figures :—

|                  |   |   |   |   |   |   |   |   |   |   |       |         |
|------------------|---|---|---|---|---|---|---|---|---|---|-------|---------|
| Mewar State      | . | . | . | . | . | . | . | . | . | . | .     | 280,000 |
| Banswara State   | . | . | . | . | . | . | . | . | . | . | .     | 74,900  |
| Dungarpur State  | . | . | . | . | . | . | . | . | . | . | .     | 98,000  |
| Partabgarh State | . | . | . | . | . | . | . | . | . | . | .     | 53,000  |
| Gwalior Agency   | . | . | . | . | . | . | . | . | . | . | .     | 2,000   |
| Mahikantha       | . | . | . | . | . | . | . | . | . | . | .     | 17,400  |
| Rewakantha       | . | . | . | . | . | . | . | . | . | . | .     | 75      |
|                  |   |   |   |   |   |   |   |   |   |   | TOTAL | 525,375 |

Of the 53,000 speakers reported from Partabgarh, 47,000 are stated to use a mixed form of speech, called Mēwārī-Wāg<sup>a</sup>ḍĪ. No specimens are, however, forthcoming, and it has been found convenient to include the whole total under Wāg<sup>a</sup>ḍĪ. The language of almost the whole of Partabgarh is Bhilī.

Specimens have only been received from Mahikantha. They exhibit a dialect which in most particulars agrees with Mālvī, in the inflexion of nouns and pronouns, the verb substantive, and the various tenses of the finite verb. Compare forms such as *mānakh-kē*, to a man; *bāp-na*, to the father; *bāp-kō*, of the father; *mũ*, I; *thō*, he was; *marũ-hũ*, I am dying; *jāũ-gā*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvī, singular *thō*, plural *thā*, and sometimes as in Mārwarī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāg<sup>a</sup>ḍĪ agrees with Mālvī.

[No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌḌĪ.

WĀG<sup>a</sup>ḍĪ DIALECT.

(MAHIKANTHA.)

Ēk manakh-kē dō ḍāw<sup>a</sup>ḍā thā. Na wā-māhi-lā chhōṭ<sup>a</sup>kyā-na  
*One man-to two sons were. And them-within-from the-younger-by*  
 bāp-na kīyō, 'bāp, anī dhan-kī pātī ma-na dē.' Na  
*the-father-to it-was-said, 'father, this wealth-of share me-to give.' And*  
 ũ-na wā-na ũ-kō dhan bēchī dīdō. Na thōḍā-k dan  
*him-by them-to him-of the-wealth having-divided was-given. And few-a days*  
 pachhē, nān<sup>a</sup>kyō chhōrō haḡh<sup>a</sup>rō dhan lēn durō dēs-mā  
*afterwards, the-younger son all wealth having-taken a-far country-in*  
 parō giyō, na uṭhē khōṭī chal<sup>a</sup>ṇī-mē dhan uḍā  
*away went, and there bad conduct-in the-wealth having-(been)-wasted*



didō. Na ũ-na hagh'rō kharach kar didō pāchha  
*was-given. And him-by all expenditure having-done was-given afterwards*  
 mōtō kār ũnī dēs-mē padyō, na ũ-kē phōdā pad'wā lāgā.  
*a-great famine that country-in fell, and him-to distress to-fall began.*  
 Na ũ jāna dus'rā ũnī dēs-kā rēwās-ka-aṭhē rīyō; na  
*And he having-gone another that country-of native-of-near remained; and*  
 ũ-na ũ-kā khēt-mē gaḍurā charāwā sāru ũnī-na mōkhalyō. Na jō  
*him-by his field-in swine feeding for him-for it-was-sent. And what*  
 phariyā gaḍurā khātā-hā, ũnī-mē-sū āp'nō pēt bhar'wā-kō man  
*husks the-swine eating-were, that-in-from his-own belly filling-of mind*  
 ohālyō; na ũ-na kōi didō nahi. Na ũ sāw'dān huō,  
*went; and him-to (by)-any-one was-given not. And he conscious became,*  
 jadī ũ bōlyō, 'mārā bāp-kē kat'rā-i majuriyā-na ghaṇī rōtī mala-ha,  
*then he spoke, 'my father-of how-many servants-to much bread being-got-is,*  
 paṇ mū tō bhukā marū-hū. Mū uṭhna mārā  
*but I on-the-other-hand by-hunger am-dying. I having-arisen my*  
 bāp-kī nakha jāū-gā, na wān kū-gā, "bāp, mē  
*father-of near will-go, and him-to I-will-say, "O-father, by-me*  
 Par'm-ēs-war-ka āgē na thā-ka āgē pāp karyō hē. Na ab thā-kō  
*God-of before and thee-of before sin done is. And now thy*  
 bēṭō kēwāwā jōg mū nī; ma-nē thā-kā ēk majur jū  
*son to-be-called worthy I am-not; me-to thy one servant such-as*  
 gaṇō." Na ũ uṭh-ka āp-kā bāp-ka nakha gīyō.  
*count." And he having-arisen his-own father-of near went.*

The dialect spoken by the Bhils in the Dhar State of the Bhopawar Agency has been so much influenced by the neighbouring Mālvi that it might just as well be considered as a dialect of that form of speech. It will, however, be more convenient to deal with it in connexion with the other Bhil dialects with which it agrees in some characteristic features.

**Pronunciation.**—Final *a* (or *ā*) and *ē* are frequently interchanged, as is also the case in Khāndēśī and other connected dialects. Thus, *ha* and *hē*, is; *karī-na* and *karī-nē*, having done; *yā* and *yē*, this.

*Ē* and *ō* after long vowels are usually written *y* and *w* respectively; thus, *jāy* for *jāē*, he may go; *jāw* for *jāō*, go ye.

*īṛa* is sometimes written for *wō*; thus, *wa* and *wō*, he.

The palatals seem to be pronounced as in the western Bhil dialects, that is to say, as *s*, *z*, respectively, with or without aspiration. This must be inferred from spellings such as *par-dēch-mā*, in a foreign country; *chhīr-kār*, government, etc. Compare also *dim<sup>a</sup>dimī wātī hē*, a drum is beaten, where *wātī* is the past participle passive of *wāj<sup>a</sup>nō*, to beat. The corresponding verb in western Bhil dialects is *wāj<sup>a</sup>wū*, pronounced *wāz<sup>a</sup>wū*.

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḍē*, on the border; compare Gujarātī *chhēḍō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *bah*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḍhaw<sup>l</sup>ō*, white; *hūḍ*, consciousness; *huṭā*, slept; *viṇā* and *vinā*, the oblique form of *wō*, he. Compare Āhirī.

*B* is used as in eastern dialects where Gujarātī has *v* or *w*, thus, *bīs*, twenty; *bāl*, hair.

There is no marked difference between aspirated and unaspirated letters. Compare *wā* and *whā*, there; *ādō*, half; *ka-na lāgyō*, he began to say; *nhāk* and *nākh*, throw; *mha-ka* and *ma-ka*, to me.

**Nouns.**—The neuter gender has almost entirely disappeared. The only trace of it which occurs in the materials available is the form *kadū*, it was said. It is usually replaced by the masculine; thus, *nāch<sup>nō</sup> hunyō*, dancing was heard.

**Number.**—The plural is formed as in western Bhil dialects; thus, *ghōḍō*, a horse; *ghōḍā*, horses; *ghōḍī*, a mare; *ghōḍī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *Āb<sup>dō</sup>*, troubles, seems to be a Gujarātī form.

**Case.**—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōṇ* (compare Mālvī *hōṇ*). Thus, *ghar-ma*, in the house; *ghōḍō*, and *ghōḍā*, a horse; *ḍhaw<sup>l</sup>ā ghōḍā-kō khōgīr*, the saddle of the white horse; *nōkar-hōṇ-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hī*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvī. Occasionally we find forms such as *ḍhōr-kēr*, of the cattle; *ghar*, at the house; *hēḍē*, at the edge; *bhūkō*, with hunger, and so on.

**Pronouns.**—The personal pronouns are mainly the same as in Mālvī. Thus, *hū* and *mē*, I; *mē*, *mē-nē*, *mhayē*, *mahī* and *mai*, by me; *mhārō*, my; but also *mērī*, my. The plural of the personal pronouns is *ham* and *āpaṇ*, we; *hamārō*, our; *tam* and *tum*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *nā* or *ṇā* (or *nā*, *ṇā*, respectively). Thus, *wō* and *vī*, that; *vinā jhāḍ-kā nīchē*, under that tree; *yē* and *yā*, this; *iṇa kar<sup>sāṇ</sup>-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *wā*, and *vi-kī kar<sup>sāṇ</sup>-kī lugāī*, the wife of that cultivator. *Vi* in *vi-kī* is the base used before case-suffixes. The plural of *wō* is *vī* or *vē*, genitive *vin-kō*; case of the agent *vin-na* and *vinā-na*. Similarly are inflected *yē*, this; genitive *i-kō*; oblique *iṇā*: *jō*, who; genitive *jī-kō*; oblique *jaṇā*. The base

*ta* occurs in *tina man<sub>a</sub>kyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō hag<sup>o</sup>lā mhārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kūṇ*, genitive *ki-kō*; 'what?' is *kāṇ* and *kyā*.

**Verbs.**—The verb substantive forms its present tense as in Mālvi and some western Bhil dialects. Thus, singular, 1, *hū* and *hē*; 2 and 3, *hē*; plural, 1, *hā*; 2, *hō*; 3, *hē*. The corresponding past tense is, singular, *thō* or *hatō* (*vhatō*); plural, *thā* or *hatā*.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvi. Thus, *jāṇ*, I may go; *jāy*, thou mayst go; plural, 1, *jāwā*; 2, *jāwō*; 3, *jāē*. An ordinary present is formed by adding the verb substantive. Thus, *vī paḍa-hē*, they fell.

The past tense is usually formed as in Mālvi; thus, *hū gayō*, I went; *tum gayā*, you went; *bhūk lāgī*, hunger came. The suffix *na*, which is common in Khāndēsi occurs in forms such as *rihāṇō*, he lived; *bharāṇō*, he entered.

The irregular verbs mainly agree with Gujarātī and western Bhil dialects. Thus, *bah<sup>a</sup>ṇō*, to sit; past *baṭhō*; *khāṇō*, to eat, past *khādō*; *kaṇō*, to tell, past *kahyō* and *kadō*; *lēṇō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvi. Thus, *tū dēgā*, thou wilt give; *miḷagā*, it will be found; *lēw<sup>a</sup>gā*, i.e., *lēōgā*, you will take, etc.

The imperative agrees with Mālvi. Thus, *jā*, go; *dai-dō*, giving-give; *dyō*, give; *lījō*, you should take.

The verbal noun ends in *ṇō*, *ṇā* and *wā*; thus, *ka-ṇā*, or *ka-wā*, *lāgyō*, he began to say.

The participles agree with Mālvi. Thus, *āw<sup>t</sup>tō*, coming; *rōṭā kar<sup>a</sup>ṇā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarātī and western Bhil dialects. Thus, *karīnē* and *karīna*, having made; *wāṭī*, having divided. Besides we occasionally also find forms such as *kar*, having done; *nhāk-kar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvī, though it has still sufficient traces of a different origin.

[ No. 10.]

## INDO-ARYAN FAMILY,

## CENTRAL GROUP.

### BHILĪ OR BHILŌPĪ.

#### A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ēk bāwā-jī mhārāj nik<sup>a</sup>lyā hēr jawārī-kī khātar. Phirī ēk  
*An holy-father Mahārāj set-out a-seer jawar-of for. Then a*  
kar<sup>a</sup>sān bōlyā kī, 'bāwā-jī mhārāj, tum kã jāwō?'  
*cultivator said that, 'holy-father Mahārāj, you where go?'*  
[ Bāwā-jī kahyā ] kī, 'bachchā, jahā hēr jawārī miḷgā  
[ *The-ascetic said* ] *that, 'child, where a-seer jawar will-be-got*  
wā<sup>~</sup>-ch jāwā.' Phirī kar<sup>a</sup>sān bōlyā kī, 'pachhērī dhān  
*there-indeed I-go. Then the-cultivator said that, 'a-pasērī grain*  
par-dēch-mā miḷa ta dhaḍī dhān ap<sup>a</sup>nō-ch laī  
*foreign-country-in if-be-got then a-dhaḍī grain mine-exactly having-taken*  
lō.' Kī, 'hō, bachchā, dēgā, tō  
*take. (Answered the ascetic) that, 'Well, child, if-you-will-give, then*  
laī lā, yā<sup>~</sup>-ch tham jāwā-gā.' Phirī ākhō dan  
*having-taken we-take, here-indeed halting we-shall-go. Then whole day*  
hāl hākīna ghar gayā. Phirī baḷ<sup>a</sup>dyā-ka chārā pānī  
*plough having-driven to-house he-went. Then bullocks-to grass water*  
nhākyā. Ād<sup>a</sup>mī lugāī-ka dēkhīna kahyā kī, 'bāwā-jī  
*was-put. The-man his-wife-to having-seen said that, 'a-holy-father*  
mhārāj āyā, tā rōṭā achchhā kar<sup>a</sup>nā. Phirī  
*Mahārāj came, therefore bread good should-be-prepared. Then*  
bāwā-jī-ka khilāwā-gā' Bāwā-jī-kā mēr-hī uṭhyā, rōṭā khāwā  
*the-holy-father-to we-will-feed. The-ascetic-of near-from he-arose, bread to-eat*  
bahī gayā. Rōṭā khādā na phirī huṭā. Phirī lugāī  
*sitting went. Bread was-eaten and then he-slept. Then wife*  
dēkhīna bōlyā kī, 'jā, bāwā-jī-hī wāt kar.' Lugāī-nā  
*having-seen he-said that, 'go, the-holy-father-with talk make. The-wife-by*  
kadō, 'bāt kō, bāwā, ham huṇā-gā.' 'Kyā kañ,  
*it-was-said, 'story tell, father, we shall-listen. 'What shall-I-tell,*  
māi-kī bēṭī, wāt; bhūk lāgī.' Phirī bāwā-jī kahyā  
*mother-of daughter, story; hunger is-felt. Then the-ascetic said*

kī, 'wāt kahū kī wātādi? Hukā mēri ātādi. Gām-kā  
*that, 'story shall-I-tell or short-story? Dry my bowels. Village-of*  
 gōyarā tīn pag-kā mirag jāy-ha. Thārō dhaṇi kadī tar\*wāryō  
*in-outer-field three feet-of deer going-is. Thy husband if swordsman*  
 hōy, tō chhikār-kē mārē.' Phiri vinā gām-kā patēl-kō  
*is, then game kills.' Then that village-of headman-of*  
 wād chōr rōj khāy. Lugāi-nē jāy<sup>a</sup>na ād<sup>a</sup>mī-ka  
*sugarcane-crop thief daily eats. The-wife-by having-gone man-to*  
 uṭhāyā. 'Gām-kā gōyarā tīn pag-kā mirag jāy-ha. Tam  
*was-awakened. 'Village-of in-outer-field three feet-of deer going-is. You*  
 uṭhinē mār<sup>a</sup>wā jāw.' Ād<sup>a</sup>mī bāwā-jī-ka kahyā kī, 'bāwā-jī  
*having-arisen to-kill go.' The-man the-ascetic-to said that, 'holy-father*  
 mhārāj, kā gayā mirag? Kī-ka 'wād-kā khēt-  
*Mahārāj, where gone deer? (Said-the-father) that 'sugarcane-of field-*  
 ma gayā ha. Kōi mārā-gā tō inām chhīr<sup>a</sup>kār  
*in gone is. Someone will-kill then a-reward the-Government*  
 dē-gā.' Rōj vinā patēl-kā wād chōr khāi jāy.  
*will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.*  
 Ta waṇā dan pāch das ād<sup>a</sup>mī wād-kā khēt-ka hēdē  
*Therefore that on-day five ten men sugarcane-of field-of on-border*  
 bāthā chōr-ka pakad<sup>a</sup>wā hārū. Phiri i-kū kir<sup>a</sup>sāṇ-kū pakadyā  
*sat the-thief seizing for. Then this cultivator-to it-was-seized*  
 ka, 'yō-ch chōr ha. Mērā wād-kā khānāwālā.' Phiri  
*because, 'this-exactly thief is. My sugarcane-of eater.' Then*  
 vi-kī kar<sup>a</sup>chhān-kī lugāi dēkhina bōli kā 'ra bāwā-jī, mhārō dhaṇi  
*that-of cultivator-of wife having-seen said that 'O holy-father, my husband*  
 kab āwa-gā? Vinā dan bhōpō bad<sup>a</sup>wāi kar<sup>a</sup>tō thō.  
*when will-come? That on-day a-magician enchantment doing was.*  
 Ta wā kar<sup>a</sup>chhān-kī lugāi bāwā-jī-ka pūchha, 'mhārō dhaṇi  
*Therefore that cultivator-of wife the-ascetic-to asks, 'my husband*  
 kab āwa-gā? Ta bāwā-jī bōlyō kī, 'gām dim<sup>a</sup>dimī  
*when will-come? Then the-ascetic said that, 'in-the-village drum*  
 wāṭi hē. Ji-kī whā hātī-pātī pāda-hē, ta tū-i jā;  
*beaten is. What-of in-place division making-are, there thou-also go;*  
 ādō wātā tu-ka mīla-gā.' Yā jāi karīna bhōpō  
*half share thee-to will-accrue.' She going having-done magician*  
 bad<sup>a</sup>wāi kar<sup>a</sup>tō whā chānda ubī. Wō bhōpō vinā māndā  
*enchantment doing there at-the-wall stood. That magician that ill*  
 man<sup>a</sup>kyā-ka pūchha kī, 'māg khāṇō dāṇō thārō.' Ta yā  
*man-to asks that, 'ask food grain thine.' Then she*  
 chand-hī bōli, 'ādō wātō mhārō.' Dō chār ād<sup>a</sup>mī wā-hī uṭhyā,  
*well-from said, 'half share mine.' Two four men there-from arose,*

ta dākaṇ kī lai pakadī, kī, 'yā mhārā  
 then witch having-said having-taken she-was-seized, that, 'this my  
 manak khāi khāi gai.' Phiri bāndī karinē  
 man having-eaten having-eaten went.' Then bound having-made  
 lyāyā kachērī-mā. Phiri vi-kā ghar bāwā-jī wā-hī  
 it-was-taken court-in. Then her at-house the-ascetic there-indeed  
 whatā. Phiri vi-kā ghar-mā bharāi-na khāi lēdō rōṭō.  
 was. Then her house-in having-entered having-eaten was-taken bread.  
 Dhōr-kēr kar'sāṇ-kā chhōḍ didō. Phiri hāt-ma lak<sup>a</sup>ḍī  
 Cattle-of cultivator-of loosing was-given. Then hand-in a-stick  
 kākḥ-ma jhōlī lāina kachērī-ma gayō. Agal-bagal bahina  
 the-armpit-in bag having-taken court-in he-went. At-side having-sat  
 pūchhō, 'ina kar'sāṇ-na kāk chōrī kari?' Ta  
 asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)  
 kī, 'bhāi, yē paṭel-kā rōj wād khāi.' Bāwā-jī-na  
 that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by  
 man-ma vichār bāndō na kadō kī, 'bhāi mānō, tō hū  
 mind-in reflection was-bound and it-was-said that, 'brother mind, then I  
 i-kī kar'sāṇ-kī wāt kū kē, hū jāto thō gām. Ta  
 this-of cultivator-of story tell that, I going was to-a-village. Then  
 phiri kar'sāṇ dēkhina bōlyō kā, "ra bāwā-jī, tū kāk jāy?"  
 again cultivator having-seen said that, "O holy-father, thou where goest?"  
 Tō mē kadō, "hēr jawārī-kī khātar." Kē,  
 Then by-me it-was-said, "a-seer jawar-of for." (Answered-he-)that,  
 "bāwā, pahēri hawā-pahēri dujō gām jāina  
 "holy-father, a-pasērī with-a-quarter-a-pasērī another in-village having-gone  
 lēw-gā, ta dhaḍī dō dhaḍī āp<sup>a</sup>ṇā-kana-hī lē  
 you-will-take, then a-dhaḍī two dhaḍīs my-near-from having-taken  
 lijō." Ākhō dan nāi gērī-na tina man<sup>a</sup>kyā  
 you-should-take." Whole day plough having-driven that man-of  
 ghar āyā. Bal<sup>a</sup>dyā-ka chārō-pulō nhāk-kar ād<sup>a</sup>mī bōlyō,  
 to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,  
 "āj bāwā-jī āyō; ta rōṭō āchhō ijat-kō  
 "today a-holy-father came; therefore bread good dignity-of  
 kar<sup>a</sup>jō; i-ka khilāwā-gā." Phiri bhit<sup>a</sup>rō bharāi gayō.  
 you-should-make; him we-shall-feed." Then inside having-entered he-went.  
 Rōṭā khāy-pī-kar khāṭ<sup>a</sup>lā nhāk-kar hui gayā. Lugāi-ka  
 Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to  
 kāk kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka  
 it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to  
 bhūkō mārīyō. Ta mhayē wād-kā khēt-ma mēlyō,  
 with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tīn pag-kā mirag wād-kā khēt-ma gayō. Tū jāina  
*that, "three feet-of deer sugarcane-of field-in went. Thou having-gone*  
 māra-gā, ta chhīr<sup>a</sup>kār tū-ka inām dē-gā." Mha-ka bhūkō  
*wilt-kill, then Government thee-to reward will-give." Me-to with-hunger*  
 mārō ta mahī chalākī karīna wād-kā khēt-ma  
*was-killed therefore me-by deceit having-made sugarcane-of field-in*  
 mēlyō. Phirī i-kī lugāi dēkhīna bōli, "bāwā-jī, mhārō dhanī  
*he-was-sent. Then his wife having-seen said, "holy-father, my husband*  
 kab āwa-gā?" Ta mha-ka rih āvi gī. Tō  
*when will-come?" Then me-to anger having-come went. Then*  
 bhōpō wad<sup>a</sup>wāi kar<sup>a</sup>tō jahā mai mēli kī, "bhōpō  
*magician incantation making where by-me she-was-sent that, "magician*  
 bōla kharī kī, 'thārō khānō dānō māg.' Tō may  
*says certainly that, 'thy food grain ask.'* Then by-me  
 kadō kī, "chānda ubī rāinā kāja kī,  
*it-was-said that, "wall-at standing having-remained thou-shouldst-say that,*  
 'ādō wātō mhārō.' Ta yā chalākī karīna dōi man<sup>a</sup>ka  
*'half share mine.'* Then this trick having-made both persons  
 āb<sup>a</sup>dō pādyā. Ta in-ka chhōd dō. Vi vin-kā ghar  
*troubles were-caused. Then them releasing give.' They their to-house*  
 gayā, na bāwā-jī dujā gām-kī wāt li-li.  
*went, and the-ascetic another village-of road taking-took.*

### FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḍī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,<sup>1</sup> said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

<sup>1</sup> The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.'<sup>1</sup> The woman cried out from behind the wall: 'O, but half of it is my share.'<sup>2</sup> Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and wallet under his arm, he marched off to the court. He sat down in a corner and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, listen, and I will tell you the story of this peasant. I was on my way to a certain village, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juārī*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he went and killed it he would get a reward from Government. I simply played this trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

<sup>1</sup> The wizard is asking the devil possessing the sick man what offering he will take to depart from his victim. The devil is, of course, expected to reply through the mouth of the invalid.

<sup>2</sup> She mistook the meaning of the question. The wizard was asking the devil what offering he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for some one in league with the devil, and acted with the promptness native to such an occasion.



The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwarī in the north and Mālvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nīmāḍī in the east and Standard Gujarātī in the west.

Bhīlī is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahāḍī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

*Ē* may be substituted for *ō* in *ghēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōrīyē*, daughters; *sōrīyā-nē*, to daughters; *ād<sup>a</sup>mīyō*, men; *amō*, we; *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*; plural, 1, *hē*; 2, *hō*; 3, *hē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed; thus, *hū mārū-hū*, I strike; *tu mārē-hē*, thou strikest; *amō mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār<sup>a</sup>hū*, 2, *mār<sup>a</sup>hō*, 3, *mār<sup>a</sup>hē*.

Bhīlī is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhīl dialects in Gujarat, called Kālī Parājī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

*Ē* is often used when the Mahikantha dialect has *ī* or *a*; thus, *ē-nū*, his; *tē-nē*, by him; *hāvēr*, Gujarātī *savār*, morning, etc.

The usual suffix of the ablative is *thō*, inflected like an adjective; thus, *hū vēg<sup>a</sup>lē-thō āiō*, I have come from far off.

The plural of feminine bases ending in *ī* ends in *jyē*; thus, *ghōḍ-jyē*, mares.

The forms *amō*, we; *tamō*, you; and *tē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mār<sup>a</sup>jyē*, we strike; *hamō jājyē-sē*, we go. The past tense of *jāwū*, to go, is *gyō*, plural *gyā*. The future of *mār<sup>a</sup>wū*, to strike is, singular 1, *mār<sup>a</sup>hē*; 2, *mār<sup>a</sup>hī*; 3, *mār<sup>a</sup>hē*; plural 1, *mār<sup>a</sup>hū*; 2, *mār<sup>a</sup>hō*; 3, *mār<sup>a</sup>hē*. Note also the form *ālē*, I will give.

In most respects, however, the Bhīlī of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *jyū*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhīlī of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap<sup>a</sup>dī dhāhī havēr-nī sar<sup>a</sup>wā gai-tī. Ti-nī kēy<sup>a</sup>dī gēr hētī;  
*Our cow morning-of to-graze gone-was. Her she-calf at-house was;*  
 ē-thī dhāhī tī-nē sāṭī-nē ē-nū hēt watādē-sē. 'Bhāī tū  
*therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou*  
*kēy<sup>a</sup>dī sōḍ. Kēy<sup>a</sup>dī dhāw<sup>a</sup>tī thāy ēt<sup>a</sup>rē hū dhāhī-nū dud tāṇ<sup>a</sup>wā bēhū.'*  
*the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'*  
 'Āī haḡ<sup>a</sup>ḷū dud kāḍē nathī lē. Phōrū dud kēy<sup>a</sup>dī hārū rās<sup>a</sup>jē.  
*'Mother all milk having-drawn not take. Some milk calf for keep.'*  
 'Ghaṇū tājū bhāī.' 'Bā dhāhī-nū dud piwū ma-nē ghaṇū tājū lāḡē-sē.  
*'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'*  
 'Lī, phōrū dud pī. Hāḷjē rōṭō khātā wār<sup>a</sup>hūk dud ālē.  
*'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'*

## FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'There, drink a little. To-night I will give you more with your supper.'

The Bhīlī of the Jhabua State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *ũ̃*; thus, *hũ̃* and *hũ̃̃*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *chāl* and *sāl*, go; *chhēṭi* and *sēṭi*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp<sup>a</sup>ḍō dhan*, his property; *hag<sup>a</sup>lō*, all.

Feminine *ī*-bases form their plural in *īyē*; thus, *sōrīyē*, daughters; genitive *sōrīyō-nō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ũ̃* instead of *ō̃*; thus, *yō ghōḍō kēṭ<sup>a</sup>rā war<sup>a</sup>hũ̃-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ*, we, and *tamũ*, you.

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tihū-nō*. Note also the oblique form *tinā* in *tinā dēh-mā̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōṇ*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ mārũ sē*, I strike; *hamũ mārīyē sē*, we strike.

The future of the verb *mār<sup>a</sup>wũ*, to strike, is formed as follows:—

|                              |                                       |
|------------------------------|---------------------------------------|
| Singular, 1 <i>mārī</i> .    | Plural, 1 <i>mār<sup>a</sup>hũ̃</i> . |
| 2 <i>mār<sup>a</sup>hī</i> . | 2 <i>mār<sup>a</sup>hō</i> .          |
| 3 <i>mār<sup>a</sup>hē</i> . | 3 <i>mār<sup>a</sup>hē</i> .          |

So also *hũ kī*, I shall say.

Note finally the curious form *kar<sup>a</sup>tēlō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhīl dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḍĪ.

(JHABUA STATE, BHOPAWAR AGENCY.)

Kō-ēk ād<sup>a</sup>mī-nē bē sōrā hātā. Tinā-mā̃-thō nānāē bā-nē  
*Certain-one man-to two sons were. Them-in-from by-the-younger father-to*  
 kēḍō, 'ē bā, dhan-mā̃-thō jō mārō wāṭō hōy tyō ma-nē  
*it-was-said, 'O father, wealth-in-from which my portion may-be that me-to*  
 ālī-dē.' Tērā̃ tinē tihū-nē āp<sup>a</sup>ḍū dhan wāṭī ālyū.  
*having-given-give.' Then by-him them-to his-own wealth having-divided was-given.*

Ghaṇā dan nī gyā nē nānō sōrō hag<sup>a</sup>lō bhēlō karinē chhētī  
*Many days not went and younger son all together having-made far*  
malak-mā jātō rahyō. Nē tā bbūḍi chāl-thī chālīnē āp<sup>a</sup>dō  
*country-into going was. And their bad conduct-by having-behaved his-own*  
dhan khōi-nākhyō. Nē jērā tinē hag<sup>a</sup>lō khōi  
*wealth having-wasted-was-thrown. And when by-him all having-wasted*  
nākhyō tērā tinā dēh-mā mōtō kāl paḍyō. Nē tyō nāgō  
*was-thrown then that country-into great famine fell. And he destitute*  
bhukyō thawā lāgyō. Nē tyō jāinē tinā dēh-nā rēhēwāsīyō-mā  
*hungry to-be began. And he having-gone that country-of inhabitants-among*  
ēk-nā tā reh<sup>a</sup>wā lāgyō. Nē pēlē tinē āp<sup>a</sup>dā khēt<sup>a</sup>rū-mā hūwar sār<sup>a</sup>wā  
*one-of there to-live began. And by-him him his-own fields-in swine to-feed*  
mōk<sup>a</sup>lyō. Nē tyō pēlā phōt<sup>a</sup>lā-thī jē būwar khātā hatā, āp<sup>a</sup>dū pēt  
*was-sent. And he those husks-with which swine eating were, his-own belly*  
bhar<sup>a</sup>wā kartēlō. Nē kōi ād<sup>a</sup>mī ti-nē kāi nahī āl<sup>a</sup>tō hatō. Nē  
*to-fill was-doing. And any man him-to anything not giving was. And*  
jērā tyō hūd-mā āvyō tērā tyō bōlyō, ‘mārā bā-nā kēt<sup>a</sup>rāk  
*when he proper-senses-in came then he said, ‘my father-of several*  
dād<sup>a</sup>kiyō-nē dhāpi-jātā rōtō wasē-sē, nē hū bhūkhē marū-sē.  
*hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.*  
Hū uṭhīnē mārā bā-kanē jāinē tinē kī, “ē bā, mē  
*I having-arisen my father-near having-gone him-to will-say, “O father, by-me*  
harag-nī hāmā nē tāri āgaḷ pāp karyā sē. Hū hāu tārō sōrō kew<sup>a</sup>dāwā  
*Heaven-of before and thy before sins done are. I now thy son to-be-called*  
jōg nī sē; ma-nē tārā dād<sup>a</sup>kiyō-mā ēk-nā jēwō hamaj.”’  
*worthy not am; me-to thy labourers-among one-of like consider.”’*

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmāḍī. It is sometimes also called Bhilālī, or, in Barwani, Rāṭhāvī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāṭhavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāṭhavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *á* is very marked. Thus, *ghōr*, a house; *mōrũ*, I am dying; *kōrīnē*, having done.

The palatals and *s* have the same sounds as in Western Hindī. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

*ṽ*, *w* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *w*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṇ*; thus, *kāl* and *kāḷ*, famine; *jōḷ* and *jōṇ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *wārũ* and *wār'lũ*, good; *ghōḍō* and *ghōḍ'lō*, horse; *ghōḍī* and *ghōḍ'lī*, mare; *uch'lō*, high; *hatō* and *hat'lō*, he was; *gayā* and *gayēlā*, they went; *khāt'lā*, they were eating; *mār'tō* and *mār'tēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshṭrī Prākṛit.

**Nouns.**—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnũ* (Ali Rajpur) and *sōnō* (Barwani), gold; *khōṭō kām*, a bad deed; *tārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter; *chhōrī* and *chhōrīyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmāḍī; thus, *ghōḍ'lī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *āḍ'mī-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bētō* and *bētōs*, a son; *bhāṛ* and *bhāīs*, a brother; *bōh'ṇīs*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōḷ*, to the father; *māṇ'syā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sũ*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahāḍ'kyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sũ*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Chānd'pūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēt-mō* (Barwani), in the field.

**Pronouns.**—The following are the personal pronouns:—

|  |  |   |
|--|--|---|
| <i>mē</i> and <i>hū</i> , I                | <i>tū</i> , thou                               | <i>pōlō</i> , he.                             |
| <i>mē-khē</i> , <i>mi-sē</i> , to me       |  | <i>pōlā-kājē</i> , <i>tē-khē</i> , to him.    |
| <i>mār<sup>hō</sup></i> , <i>mārō</i> , my | <i>tār<sup>hō</sup></i> , <i>tārō</i> , thy    | <i>pōlān</i> , <i>tēr<sup>hō</sup></i> , his. |
| ( <i>h</i> ) <i>amū</i> , we               | <i>tuhu</i> , <i>tamū</i> , you                | <i>pōlā</i> , they.                           |
| ( <i>h</i> ) <i>am-rō</i> , our            | <i>tuh<sup>rō</sup></i> , <i>tamārō</i> , your | <i>pōlān</i> , their.                         |

Demonstrative pronouns are *yō*, this, genitive *ēr<sup>hō</sup>*, oblique *inā*; *wō*, that, dative *ō-kha*, oblique *unā*. A demonstrative base *cha* occurs in *chō*, that; *chahā*, there; *chē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kun*, genitive *kunin*; 'what?' is *kāi*, etc.

**Verbs.**—The present tense of the verb substantive is formed as follows:—

|   |                                |
|---|--------------------------------|
| Singular, 1. <i>chhū</i> , <i>chhaū</i> | Plural, 1. <i>chhē</i> .       |
| 2. <i>chhē</i>                          | 2. <i>chhō</i> , <i>chhē</i> . |
| 3. <i>chhē</i>                          | 3. <i>chhē</i> .               |

The past tense is *hatō*, *hat<sup>lō</sup>* or *hōt<sup>lō</sup>*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mār<sup>ū</sup>*, I strike; 2, *mārē*; 3, *mārē*; plural, 1, *mār<sup>jē</sup>*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed; thus, *pōlā jāē-chhē*, they go; *tuē mār<sup>yū</sup>* (or *mār<sup>yō</sup>*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mār<sup>at<sup>lō</sup></sup>*, I am striking, I strike; *khāt<sup>lā</sup>*, they were eating.

The future of the verb *kuṭ<sup>nō</sup>*, to strike, is—

|                                      |                                      |
|--------------------------------------|--------------------------------------|
| Singular, 1. <i>kuṭ<sup>is</sup></i> | Plural, 1. <i>kuṭ<sup>sū</sup></i> . |
| 2. <i>kuṭ<sup>sī</sup></i>           | 2. <i>kuṭ<sup>sī</sup></i> .         |
| 3. <i>kuṭ<sup>sī</sup></i>           | 3. <i>kuṭ<sup>sī</sup></i> .         |

In Barwani the periphrastic forms *mē mār<sup>ūgā</sup>*, I shall strike, etc., are used besides, as is also the case in Nīmāḍī.

The verbal noun ends in *nō*, oblique *nē* (*nyā*, or *na*). Thus, *mār<sup>nō</sup>* to strike; *chār<sup>nē</sup>*, in order to graze; *nach<sup>nyān</sup> nād*, sound of dancing; *jāna-nō man*, intention to go. Occasionally we also find forms such as *bhar<sup>wā</sup>*, to fill (Barwani).

The conjunctive participle ends in *ī* or *inē* (*ina*); thus, *khāī*, having eaten; *kōr<sup>ī</sup>-nē*, having done; *uṭh<sup>ina</sup>*, having risen. The final *ī* is sometimes dropped. Thus, *mōr guilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhilī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

(ALI RAJPUR STATE.)

## SPECIMEN I.

Kudu māṇ<sup>a</sup>sēn dui pōryā hat<sup>a</sup>lā. Tēr<sup>a</sup>hā-mān nāhālē-pōrē  
*A-certain man-of two sons were. Them-among by-the-younger-son*  
 kahyū, ‘āp<sup>a</sup>nā māl-dēkhō māh<sup>a</sup>rō wātō mē-sē dē.’ Waḷi thōḍā  
*it-was-said, ‘your property-from my share me-to give.’ And few*  
 dāh<sup>a</sup>ḍā-mā nāhālē-pōrē sāru ēk<sup>a</sup>ṭhā karīna dūr dēs-mā guyō;  
*days-in by-the-younger-son all together having-made far country-to he-went;*  
 waḷi chahā sārō māl kharch kōr<sup>a</sup>nā-par pōlā muluk-mā mōṭ<sup>a</sup>lō kāl  
*and there all property spent making-after that country-in big famine*  
 paḍ<sup>a</sup>yō. Tihī pōlā-kājē sāk<sup>a</sup>ḍāi pōḍ<sup>a</sup>nē maṇḍi. Tihī pōlā muluk-mā-nā ēk  
*fell. Then him-to distress to-fall began. Then that country-in-of one*  
 māṇ<sup>a</sup>sēn chahā rahyō. Pōlē tō tē-sē suwar chār<sup>a</sup>nēn-wadē āp<sup>a</sup>nā  
*man-of near he-stayed. By-him then him swine feeding-of-for his*  
 khēt-mā mōk<sup>a</sup>lō. Tihī suwar jō-kāi khāi chō pōlō khāin jīyō,  
*field-in was-sent. Then swine whatever atē that he eating became,*  
 waḷi tē-sē kōṇē kāhī khānē-wadē dēdhō nihī.  
*but him-to by-anybody anything eating-for was-given. not.*

[ No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILOḌĪ.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

## SPECIMEN II.

Mhārō nām Kālu. Bāp-kō nām Nān<sup>a</sup>kyō. Jāt Māw<sup>a</sup>dā Bhil.  
*My name Kālu. Father's name Nānkyō. Caste Māwdā Bhil.*  
 Junō Punyāwāt-nō par<sup>a</sup>ganē Chāndpūr-nō. Dhandō khētī.  
*Resident Punyawat-of in-pargana Chandpur-of. Occupation cultivation.*

Sawāl.—Tārī bōh<sup>a</sup>nīs Bhūrā Rumālyān bāyar junī Nahālīpōl-nī  
*Question.—Thy sister Bhura Rumal's wife resident Nahalipol-of*  
 mōr guī. Yō kasō kasō dāng<sup>a</sup>dō huyō tū-sē kāi māluk  
*having-died went. This what what manner became thee-to what known*  
 chhē likh<sup>a</sup>jē.  
*is write.*

Jawāb.—Ēk mahinō huyō, ēk dahādē sājh-par Dēb<sup>a</sup>ryō Wasūnyā  
*Answer.—One month became, one in-day evening-in Dēbryō Wasūnyā*

Bhil junō Nahālīpōl-nō par<sup>a</sup>ganē Bhāb<sup>a</sup>rā mhārē ghōr āyō nē  
*a-Bhil resident Nahalipol-of in-pargana Bhabra my in-house came and*  
 kōhyō, 'tārī bōh<sup>a</sup>nīs māndī hōt<sup>a</sup>li chē mōr guī. Tū chāl.'  
*said, 'thy sister sick was now having-died went. Thou go.'*

Pūthē dūs<sup>a</sup>rē dahādē sōndārē chālyō nē Nahālīpōl-mā Bhuryān  
*Afterwards second on-day in-morning I-went and Nahalipol-in Bhura-of*  
 chahā<sup>a</sup> guyō nē mhārī bōh<sup>a</sup>nīs-kājē mōrī guilī dēkhī; chē dui  
*there went and my sister having-died gone was-seen; then two*

lāk<sup>a</sup>dīn sal ūthī tē yērhin kukh-mā jīm<sup>a</sup>nā hāt-par  
*stick-of marks having-arisen that her belly-on right hand-on*

dēkhī, tēr<sup>a</sup>hā-par tēr<sup>a</sup>hā lādas Rumāl-kājē kahyō kē, 'mhārī bōh<sup>a</sup>nīs-kājē  
*having-seen, that-on her husband Rumal-to said that, 'my sister-to*

kūt-mār karī tinē mōr guī, tē Bhāb<sup>a</sup>rē thānā-mā  
*beating having-made therefore having-died she-went, that in-Bhabra station-in*

mē kōh<sup>a</sup>nē jāū.' Tēr<sup>a</sup>hē-wadē mhārō pōhānō nē Chēnyō Tad<sup>a</sup>vī  
*I to-tell will-go.' Thereupon my brother-in-law and Chēnyō Tadvi*

maujē Nahālīpōl nē dūs<sup>a</sup>rā lōg mē-khē sam<sup>a</sup>jhādyō kē, 'thānā-mā  
*village Nahalipol and other people me-to entreated that, 'station-in*

mā jāy. Āmu tū-sē khunyān jhag<sup>a</sup>dyō chukāḍ dēsū.  
*not go. We thee-from murder-of quarrel having-settled will-give.'*



Waḷ<sup>te</sup> mē thānā-mā nīhī guyō. Nē pach<sup>a</sup>wālā-nē bhān<sup>a</sup>gaḍ kari-  
*Therefore I station-in not went. And Pañch-by arbitration having-*  
 nē das dōg<sup>a</sup>rā khunyān jhag<sup>a</sup>dā-mā dēnēn kōhyā. Tērhē-par  
*made ten cattle murder-of contention-in to-give were-said. Thereupon*  
 Bhuryān mur<sup>a</sup>dō tatyāran maujē Nahālīpōl-mā bāl dīdhō,  
*Bhurā-of corpse that-time village Nahalipol having-burned was-given,*  
 nē ajhu-lagan āmu-kājē dōg<sup>a</sup>rā nīhī āpyā.  
*and to-day-till me-to cattle not were-given.*

### FREE TRANSLATION OF THE FOREGOING.

My name is Kālu, and my father's name Nānkyō. By caste I am a Māwdā Bhīl. I live in Punyawat, Pargana Chandarpur, and am a cultivator.

*Question.*—Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

*Answer.*—About a month ago Dēbryō Wasūnyā, a Bhīl from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhurā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rumāl, 'my sister has died because thou hast beaten her. I will go to Bhabra and make a statement in the police station.' Thereupon my brother-in-law and Chēnyō Taḍvī of Nahalipol and other men entreated me and said, 'don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten piece of cattle to be given on account of the murder. Bhurā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[ No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌPĪ.

So-called BHILĀLĪ DIALECT.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

Ēk ād<sup>a</sup>min dui chhōrā hot<sup>a</sup>lā. Tēr<sup>hē</sup>-mā nāhālē chhōrē  
*A-certain man-of two sons were. Them-among by-the-younger son*  
 bāp-kājē kōhyū, ‘bāhās, ghar-mā jē chhē tēr<sup>hē</sup>-mā-sī mār<sup>hō</sup>  
*father-to it-was-said, ‘father, house-in what is that-in-from my*  
 wātō mē-khē dē.’ Tihī pōlāē pōlā-kājē wātō didhō. Ghaṇā  
*share me-to give.’ Then by-him him-unto a-share was-given. Many*  
 dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē  
*days not became, and the-younger son share together was-made and*  
 chhētē jāt rahyō; nē wahā ōj<sup>a</sup>gāi-mā sab māl  
*a-far (country)-to going was; and there riotous-living-in all property*  
 khōyō. Sab māl khōyō tihī chahā mōtō kāl padyō;  
*was-wasted. All property was-wasted then there a-great famine fell;*  
 nē pōlō kharāb huyō; nē chahā kudun ghar pōlō jāi  
*and he poor became; and there somebody’s in-house he having-gone*  
 rahyō. Nē ti-nē pōlā-kājē khēt-mā sūwar chār<sup>a</sup>nē mōk<sup>a</sup>lyō. Jō  
*lived. And him-by him-to field-in swine to-graze was-sent. Which*  
 kūtō pōlā sūwar khāt<sup>a</sup>lā pōlō khāi bhī lētō;  
*husks those swine were-eating he having-eaten even would-have-taken;*  
 kē tē-khē kōi kudu nihī āp<sup>a</sup>tā. Tihī pōlō thik  
*because him-to anybody anything not was-giving. Then he conscious*  
 huyō, nē pōlāē kōhyū kē, ‘mār<sup>hā</sup> bāhāsēn kat<sup>a</sup>rā  
*became, and by-him it-was-said that, ‘my father’s how-many*  
 dahād<sup>a</sup>kyā-kājē khāinē rōhī jāy ōsō rōtō hōi;  
*servants-to having-eaten having-remained may-go so-much bread there-is;*  
 nē mē bhūk<sup>a</sup>lō mōrū. Mē uṭhīnē mār<sup>hā</sup> bābāsē jōl jās  
*and I hungry am-dying. I having-arisen my father near will-go*  
 nē kōhīs kē, “mē Bhag<sup>a</sup>wān-nā ghōr-mā nē tār<sup>hā</sup>-sē khōtō  
*and will-say that, “by-me God-of house-in and thee-to bad*  
 kām kōryō; nē havī tār<sup>hō</sup> bētō kōhē tōsō mē nihī  
*work was-done; and now thy son you-may-call so I not*  
 rōhyō; nē tū tār<sup>hā</sup> dahād<sup>a</sup>kyā kājē dēi tōsō mē-khē  
*remained; and thou thy servant to having-given like-that me-to*  
 bhī āp.” Tihī pōlō uṭhīnā tēr<sup>hā</sup> bāsē-jōl guyō.  
*also give.” Then he having-arisen his father-near went.*

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāṭh<sup>a</sup>vī Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[ No. 15.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kōi ād<sup>a</sup>mī-kā dō chhōrā thā. Wō-ma-sē nānā-nē dāji-ka  
*A-certain man-of two sons were. Them-in-of the-younger-by the-father-to*  
 kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wātō  
*it-was-said that, 'father, whatever property is that-in-of my share*  
 ma-ka daidē.' Tab unē āp<sup>a</sup>nu dhan wātī diyō. Ghaṇā din  
*me-to give.' Then him-by his property dividing was-given. Many days*  
 nahī gayā ki nānā chhōrā-nē sab māl bhēlō karīnē  
*not passed that the-younger son-by all property together having-made*  
 dur dēs jāti rahyō anē wahā luchchāi-sē thōḍā din-ma āp<sup>a</sup>nu  
*far country going was and there riotousness-with few days-in his*  
 sab dhan gamāi diyō. Jab sab dhan uḍāi diyō  
*all property wasting was-given. When all property squandering was-given*  
 tab wahā mōṭō kāl paḍyō, āru wah nāgō hui gayō.  
*then there big famine fell, and he destitute having-become went.*  
 Āru wahā jāinē pardēsī-mē-sē yēk-kā ghar rayō, jī-nē  
*And there having-gone inhabitants-in-from one-of in-house stayed, whom-by*  
 ō-ka suwar charānē-kō mōk<sup>a</sup>lyō. Jō suwar sēg<sup>a</sup>lī khātā thā wō  
*him-for swine feed-to he-was-sent. Which swine husks eating were that*  
 uṭhāinē khātō hinḍiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha  
*taking eating went, and anybody not him-to giving was. Then him-to*  
 sud āi, āru kah<sup>a</sup>nē lagyō, 'mārā dāji-kā yahā dād<sup>a</sup>kyānā-ka  
*sense came, and to-say began, 'my father-of near servants-to*  
 khāṇā-sē ghaṇā rōṭā hōē, āru hāṭh bhuk marū. Ab hāṭh uṭhīnē  
*eating-from much bread is, and I hunger die. Now I having-arisen*  
 āp<sup>a</sup>nā dādā-kā pās jāti-rahū-gā āru wō-kāsē jāinē kahū-gā, "āre  
*my father-of side going-will-be and him-to having-gone will-say, "O*  
 dādā, man Bhag<sup>a</sup>wān-kī mar<sup>a</sup>jī-kā ul<sup>a</sup>tō āru tamārā sām<sup>a</sup>nē pāp  
*father, by-me God-of law-to against and thy before sin*  
 karyō-j."'  
 was-done-indeed."'

The specimen which follows is written in the so-called Rāṭh<sup>a</sup>vī Bhilālī dialect.

[ No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

RĀṬH<sup>a</sup>VĪ BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kuṇī māṇ<sup>a</sup>syā-nā dui chhōrā hatā. Pōlā-mā-sū nahālā-na  
*A-certain man-of two sons were. Them-among-from the-younger-by*  
 bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wātō  
*father-to it-was-said, 'O father, property-in-from what my share*  
 hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āp<sup>a</sup>nō  
*may-be that me-to give.' Then him-by him-to his-own*  
 māl wātī didō. Dhēr<sup>a</sup>kā dādā nahī gayā  
*property having-divided was-given. Many days not passed*  
 ki nahālō chhōrō sārō tōlō karinē dūr mulak  
*that the-younger son all together having-made a-far country-to*  
 jāti-rahayō. Wal<sup>a</sup>tī wahā wāy<sup>a</sup>dī chāl-mā dādā bitāḍinē  
*went-away. Afterwards there licentious conduct-in days having-passed*  
 ap<sup>a</sup>nō māl uḍāi didō. Sārō uḍāi  
*his-own property having-wasted was-given. All having-squandered*  
 didō tihī pōlā mulak-mā ghōṇō kāl paḍyō, wal<sup>a</sup>tī pōlō  
*was-given then that country-in a-great famine fell, and he*  
 garīb hai gayō. Wal<sup>a</sup>tā pōlō jāina pōlā mulak-kā  
*poor having-become went. And he having-gone that country-of*  
 rōh<sup>a</sup>nēwālā-ma-sū ēk-kā wahā rah<sup>a</sup>nē lājyō. Pōlā-nē pōlā-kājē  
*inhabitants-in-from one-of there to-live began. That-man-by him-to*  
 āp<sup>a</sup>nā khēt-mō suar chār<sup>a</sup>nē mōk<sup>a</sup>lyō. Wal<sup>a</sup>tē pōlō phōt<sup>a</sup>rā  
*his-own field-in swine to-feed he-was-sent. And he husks*  
 pōlā suar khātā hatā, tē āp<sup>a</sup>nō pēt bhar<sup>a</sup>wā hiṇḍ<sup>a</sup>to  
*those swine eating were, by-that his-own belly to-fill going*  
 hatō. Wal<sup>a</sup>ta kūṇī pōlā-kājē kālagō nī āp<sup>a</sup>tō hatō.  
*was. And anybody him-to anything not giving was.*  
 Tihī pōlā-kājē sūd āvī. Wal<sup>a</sup>tē pōlā-nē kahyō, 'māhrā bābā-kā  
*Then him-to sense came. And him-by it-was-said, 'my father-of*  
 kat<sup>a</sup>rā dahāḍ<sup>a</sup>kyā-nē kbānē-sārū jhāj<sup>a</sup>lā rōṭā hōt<sup>a</sup>lā,  
*how-many labourers-to eating-for more-than-necessary breads were,*  
 na mē bhukalo mart<sup>a</sup>lō. Mē uṭhina mārā bāsās-jūnē  
*and I of-hunger am-dying. I having-arisen my father-to*  
 jāis, wal<sup>a</sup>ta pōlā-kājē kōhōs, "ē bābā, mē sarag-sū  
*will-go, and him-to will-say, "O father, by-me Heaven-from*

|                      |                          |      |          |               |                   |                     |                     |      |        |
|----------------------|--------------------------|------|----------|---------------|-------------------|---------------------|---------------------|------|--------|
| ulaṭō                | na                       | tārā | āgaḷ     | pāp           | karyō ;           | mē                  | waḷ <sup>atē</sup>  | tārō | chhōrō |
| against              | and                      | thy  | before   | sin           | was-done ;        | I                   | now                 | thy  | son    |
| kawāḍ <sup>anē</sup> | jōgō                     | nahī | milē ;   | tārā          | sārā              | dāḍ <sup>akya</sup> | sar <sup>akhō</sup> | ēk   | mē-khe |
| to-be-called         | fit                      | not  | is-got ; | thy           | all               | labourers           | like                | one  | me-to  |
| paṇ                  | jāṇ <sup>ajē</sup> . ” ” | Tihī | pōlō     | uṭhīnē        | āp <sup>anā</sup> | bās-jōḷ             | chālyō.             |      |        |
| also                 | consider. ” ”            | Then | he       | having-arisen | his-own           | father-near         | went.               |      |        |

The Bhil dialects spoken in Ali Rajpur and Barwani gradually merge into Nīmāḍi. We shall now turn to the dialects which form the link between the Bhilī of Mahikantha and Standard Gujarātī.

The Bhilī of the Baria State of the Rewakantha Agency is known under the names of Bhilī and Rāṭh<sup>avi</sup>. We shall first take the so-called Bhilī.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

‘House’ is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained ; thus, *chhōrō*, a son ; *chandarmā*, moon. *Ch* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood ; thus, *pasāh*, fifty.

The plural of feminine *ī*-bases ends in *īō* ; thus, *chhōrīō*, daughters.

‘We’ is *hamu* ; ‘you’ *tamu* ; and ‘they’ *tē*, *tēō* and *tēhō*. ‘Who?’ is *kuṇ*, genitive *ku-nu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē* ; plural 1, *chhīē*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutū*.

The future tense of *kuṭ<sup>awū</sup>*, to strike, is 1, *kuṭēs*, 2, *kuṭēs*, 3, *kuṭ<sup>asē</sup>* ; plural 1, *kuṭ<sup>asu</sup>*, 2, *kuṭ<sup>asō</sup>*, 3, *kuṭ<sup>asē</sup>*.

## RĀṬH'VĪ.

The Rāṭh'was are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭh'vī has been returned as the dialect of 8,000 individuals in Rewakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nū*, their.

[No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

## RĀṬH'VĪ DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

Ēk māṇah-nē dui bēṭā hutā. Nē tē-mō-nā lōḍ'lāyē  
*One man-to two sons were. And them-in-of by-the-younger*  
 bāh-nē kahyū kē, 'bā, mīl'kat-nō vēchātō bhāg ma-nē āp.'  
*father-to it-was-said that, 'father, property-of being-divided share me-to give.'*  
 Nē tēṇē tam-nē mīl'kat vēchī āpī. Nē thōlā  
*And by-him them-to property having-divided was-given. And few*  
 dahāḍā puchhaḷ lōḍ'lō bēṭō badhu ēk'thu karīnē chhētānā  
*days after the-younger son all together having-made far*  
 dēh-māṅ giyō, nē tyā mōj-majhā pōtā-nī mīl'kat uḍāi  
*country-to went, and there riotousness-in his-own property having-squandered*  
 nākhi. Nē tēṇē sārū khar'chī dīdhū tār-pachhī tē  
*was-thrown. And by-him all having-spent was-given thereafter that*  
 dēh-māṅ mōṭō dukāl paḍyō, nē tē-nē ṭōṭō paḍ'wā lāgi. Nē  
*country-in a-great famine arose, and him-to want to-fall began. And*  
 tē jāīnē tē dēh-nā watan-māṅ ēk-nē tā riyō. Nē  
*he having-gone that country-of city-in one-of in-the-house stayed. And*  
 tēṇē pōtā-nā khētar-māṅ huwarō-nē chār'wā kājē tē-nē mōk'lyō. Nē jē  
*him-by his-own field-in swine feeding for him was-sent. And what*  
 hīgē huwar khātā hatā tēnā-mā-thī pōtā-nū pēṭ bhar'wā-nē tē-nī  
*husks the-swine eating were them-in-from his-own belly to-fill his*  
 man hutū. Anē kōiyē tē-nē āpyū nahī.  
*mind was. And by-anyone him-to was-given not.*

## CHĀRAṆĪ.

The Chāraṇs are a wandering tribe in the Bombay Presidency. Chāraṇī has been returned as a separate dialect only from the Panch Mahals and Thana.

In the Panch Mahals they wander about in Halol and Kalol and are said to have immigrated from Kathiawar.

In Thana they are found in Vada, Murbad, Karjat, Bhiwandi, Salsette and Panvel. They are said to have come from Malegaon in Nasik.

The estimated numbers of speakers are—

|                        |       |
|------------------------|-------|
| Panch Mahals . . . . . | 100   |
| Thana . . . . .        | 1,100 |
| TOTAL . . . . .        | 1,200 |

No specimens have been received from Thana. The Chāraṇī of the Panch Mahals is of the same kind as the various dialects spoken in the neighbourhood, and can most properly be styled a form of Gujarātī Bhilī. We shall only note a few characteristic points *L* and *n* are interchangeable. Thus, *ma-nē* and *mō-lē*, to me; *mō-lū*, my; *tō-lū*, thy. In such cases *l* is sometimes written; thus, *mō-lū* or *mō-lū*, my.

With regard to pronouns we may note the forms *ōlyō*, he; *ōlyā*, they; *tēm-nū*, their.

The present tense of finite verbs is formed by adding the verb substantive to the present participle, and not to the conjunctive present. Thus, *hū mār'tō chhū*, I strike.

In most respects, however, Chāraṇī closely agrees with Gujarātī Bhilī as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌPĪ.

## CHĀRAṆĪ DIALECT.

## (THE PANCH MAHALS.)

|                       |                           |                     |                    |                        |                                    |
|-----------------------|---------------------------|---------------------|--------------------|------------------------|------------------------------------|
| Ēk mānah-nē bēn       | dik <sup>a</sup> rā hutā; | nē                  | tī-mā-nā           | nānā                   | bhāē                               |
| <i>One man-to two</i> | <i>sons were;</i>         | <i>and</i>          | <i>them-in-of</i>  | <i>the-younger</i>     | <i>by-brother</i>                  |
| bā-nē                 | bhaṇyū                    | kē,                 | ‘bā,               | māyā-nō                | bhāg ma-nē                         |
| <i>the-father-to</i>  | <i>it-was-said</i>        | <i>that,</i>        | <i>‘father,</i>    | <i>the-property-of</i> | <i>share me-to</i>                 |
| vēhēsī                | dīyō.’                    | Nē                  | tīnē               | ōlyā-nē                | māyā vēhēsī                        |
| <i>having-divided</i> | <i>give.’</i>             | <i>And</i>          | <i>by-him</i>      | <i>them-to</i>         | <i>property having-divided</i>     |
| didhī.                | Nē thōḍā                  | diyā-mā             | nānō               | dik <sup>a</sup> rō    | badhū bhēlu                        |
| <i>was-given.</i>     | <i>And a-few</i>          | <i>days-in</i>      | <i>the-younger</i> | <i>son</i>             | <i>all together</i>                |
| karīnē                | bijā                      | malak-mā            | gō,                | nē                     | isē mōj-majā uthāvinē              |
| <i>having-done</i>    | <i>another</i>            | <i>country-into</i> | <i>went,</i>       | <i>and</i>             | <i>there pleasures having-made</i> |
| māyā                  | wāp <sup>a</sup> rī       | nākhī.              | Nē                 | tīnē                   | badhū khōī                         |
| <i>property</i>       | <i>having-spent</i>       | <i>was-thrown.</i>  | <i>And</i>         | <i>by-him</i>          | <i>all having-spent</i>            |

nākhyu,      tē-kēdē      isē      malak-mā      kāl      padyō,      nē      ō      bahu  
*was-thrown,      then      that      country-in      famine      fell,      and      he      much*  
 māu      thāwā      lāgyō;      nē      ō      jāinē      ē      dēh-nā  
*needy      to-become      began;      and      he      having-gone      that      country-of*  
 rahēnārāō-mā-nā      ēk-nē      isē      rīyō.      Nē      ōnē      paṇḍ-nā      khētar-mā  
*inhabitants-in-of      one-of      near      lived.      And      by-him      his-own      field-in*  
 huwarō-nē      chār<sup>a</sup>wā      hāru      ō-nē      mēlyō;      nē      jē      kuh<sup>a</sup>kā      huwarā  
*swine      grazing      for      him      was-sent;      and      which      husks      the-swine*  
 khātā      hutā      ē-mā-thī      paṇḍ-nū      pēṭ      bhar<sup>a</sup>wā-nē      ō-nō      bhāw      hutō;      nē  
*eating      were      that-with      his-own      belly      to-fill      his      wish      was;      and*  
 kōiē      ō-nē      dīdhū      nahī.      Nē      ō      hōśiār      thīyō      tērā  
*by-anyone      him-to      was-given      not.      And      he      sensible      became      then*  
 ōnē      bhanyū      kē,      ‘mōlā      bā-nā      kēṭ<sup>a</sup>lā      majūrō-nē      ghaṇā  
*by-him      it-was-said      that,      ‘my      father-of      how-many      servants-to      much*  
 rōṭ<sup>a</sup>lā      chhē,      paṇ      hū-tō      bhukhē      māū      thātō      chhū.      Hū  
*bread      is,      but      I-to-be-sure      by-hunger      starving      becoming      am.      I*  
 uṭhīnē      mō-lā      bā-kanē      jih      nē      ō-nē      bhaṇīs      kē,  
*having-arisen      my      father-near      will-go      and      him-to      will-say      that,*  
 “bā,      mē      ākāh      hāmbhu      anē      tō-ḷī      pāhē      pāp      karyū      chhē,  
*“father,      by-me      Heaven      against      and      thy      at-side      sin      done      is,*  
 nē      havē      tō-ḷō      dik<sup>a</sup>rō      thāwā      jōg      nasē,      mō-lē      tō-lā      majūrō-mā-nā  
*and      now      thy      son      to-become      fit      is-not,      me      thy      servants-in-of*  
 ēk-nā      jēwō      gaṇya.”’  
*one-of      like      consider.”’*



## AHĪRĪ OF CUTCH.

The Ahīrs or Abhīrs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Kṛishṇa from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahīrs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahīrs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayarī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 78<sup>5</sup>.

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhilī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahīrs of Cutch will be brought into relation to the Ahīrs of Khandesh, and it will not be necessary to separate them from the Chārāns who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by <sub>u</sub> under it. Thus, *hāt*, seven; *dah*, ten; *baih*, sit. *S* and *h* are sometimes interchangeable; thus, *tāp<sup>u</sup>hō*, you will warm yourself; *mār<sup>u</sup>sō*, you will strike; *sē* and *hē*, they are.

*Chh* is often interchangeable with, and probably also pronounced as, *s*; thus, *chhē*, *sē*, and *hē*, they are; *kar<sup>u</sup>chhō*, you will make; *mār<sup>u</sup>sō*, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, *ḍi*, day, *ḍakār*, famine; *ḍādī*, grandmother.

Cerebral *ḍ* between vowels is pronounced *ṛ*; thus, *ghōṛō*, a horse. It has been dropped in *pṛō*, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

**Nouns.**—The neuter gender has almost disappeared; thus, *chhōk<sup>u</sup>rō*, a child; *ḍik<sup>u</sup>rē bhanuō*, it was said by the son. Forms such as *hōnū*, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*; thus, *ghōṛā*, horses. Note the plural of strong feminine bases which ends in *iū*; thus, *ghōṛiū*, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, *nē* is seldom used and commonly replaced by *hē*, and in the ablative the suffix is *thō*, which is inflected as an adjective. Thus, *bāp<sup>u</sup>-hē*, to a father; *tamē āw<sup>u</sup>tā kyā<sup>u</sup>-thā sō*, where do you come from? *Chap<sup>u</sup>rērī-thō āw<sup>u</sup>tō hā*, I come from Chaprērī. Note also the oblique plural of masculine bases which ends in *ē* and corresponds to Khāndēśī *ēs*; thus, *bāpē-pāhē-thō*, from the fathers.

With regard to pronouns we may note the form *mārē*, to me (compare *mārō*, my). *kūn*, who? *kē-nū*, whose; *kānū*, what?

**Verbs.**—The present tense of the verb substantive is,—

|                             |                             |
|-----------------------------|-----------------------------|
| Singular, 1. <i>chhā̃</i> . | Plural, 1. <i>chhaiē̃</i> . |
| 2. <i>chhō</i> .            | 2. <i>chhō</i> .            |
| 3. <i>chhē</i> .            | 3. <i>chhē</i> .            |

*S* and *h* are often substituted for *chh*. See above. The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hū mar<sup>a</sup>tō chhā̃*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hū mēlā̃*, I may put. Forms such as *hū vēchhū̃*, I may sell, are Gujarātī.

The future of *mār<sup>a</sup>wō*, to strike, is,—

|                               |  |
|-------------------------------|--|
| Singular, 1. <i>mārēs</i> .   | Plural, 1. <i>mār<sup>a</sup>sū̃</i> . |
| 2. <i>mārēs</i> ,             | 2. <i>mār<sup>a</sup>sō</i> .          |
| 3. <i>mār<sup>a</sup>sē</i> . | 3. <i>mār<sup>a</sup>sē</i> .          |

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē tāp<sup>a</sup>hō*, you will warm yourself; *hū jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhilī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nē̃*; thus, *vēchū̃*, having divided; *mārū-nē̃*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahīrs.

[No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

AHĪRĪ DIALECT.

(CUTCH.)

### SPECIMEN I.

|                      |                       |                     |                  |                 |                       |                       |
|----------------------|-----------------------|---------------------|------------------|-----------------|-----------------------|-----------------------|
| Ēk māṇah-nē          | bē                    | ḍik <sup>a</sup> ra | hūtā.            | Tē-māy-thō      | nanak <sup>a</sup> rē | ḍik <sup>a</sup> rē   |
| One man-to           | two                   | sons                | were.            | Them-among-from | by-the-younger        | son                   |
| bāp-hē               | bhaṇyō,               | ‘bāpā,              | mā-rā            | bhāg-nī         | jē                    | mil <sup>a</sup> kat  |
| the-father-to        | it-was-said,          | ‘father,            | my               | share-of        | what                  | property              |
| ī                    | mū-hē                 | bhādū               | ḍiō.’            | Ēñē             | pōtā-nī               | mil <sup>a</sup> kat  |
| that                 | me-to                 | having-divided      | give.’           | By-him          | his-own               | property              |
| vēchū                | ḍinī.                 | Thōṛāk              | ḍī               | wāhē            | nanak <sup>a</sup> rō | chhōk <sup>a</sup> rō |
| having-divided       | was-given.            | A-few               | days             | after           | the-younger           | son                   |
| bhēlō                | karūnē                | chhētē-nū           | muluk            | jātō            | ryō.                  | Anē                   |
| collected            | having-made           | distance-of         | a-country        | going           | was.                  | And                   |
| mil <sup>a</sup> kat | kamār <sup>a</sup> gē | wāw <sup>a</sup> rū | kādhī.           | Jērē            | badhōy                | khar <sup>a</sup> chū |
| property             | in-bad-ways           | having-spent        | was-thrown-away. | When            | all-even              | having-spent          |

nākhyō tērē ē dēh-mā mōtō dakār pyō ; anē pōtē,  
*was-thrown then that country-into a-great famine fell ; and himself*  
 tñ-mā āw-wā mādyō. Pachhē tē jāunē tē dēh-nā ēk  
*want-in to-come began. Then he having-gone that country-of one*  
 rēbētal bhērō ryō. Tēpē tē-nē pōtā-nā khētar-mā hūēr-hē chār-wā  
*inhabitant with lived. By-him him-to his-own field-in swine to-graze*  
 mūkyō. Hūēr jē phōt-rā khātā tā tē khāunē tē  
*he-was-sent. The-swine which husks eating were those having-eaten him-(by)*  
 khusī-hū pēt bharyō hōt ; paṇ tēhē kēnē kī  
*pleasure-with belly filled would-have-been ; but to-him by-anyone anything*  
 na dīnū.  
*not was-given.*

[ No. 20.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

AHIRI DIALECT.

(CUTCH.)

## SPECIMEN II.

## A DIALOGUE.

Halyā baiḥō, Rām-Rām. Tamē āw'tā kyā-thā sō?  
*Well sit, Rām-Rām. You coming where-from are?*

Hū Chap'rērī-thō āw'tō hā.  
*I Chaprerī-from coming am.*

War'hāt-mā tamē bhārī hērān thyā hasō. Tamē-hārū ḥig'ri  
*The-rain-in you much troubled become will-be. You-for fire*  
 arū mēlā? jarāk wār tāp'hō tō tamē  
*having-made may-I-put? a-little time you-will-warm-yourself then to-you*  
 ḥukh thaśē. Tamē hārū kāṇū rahōi karāwā?  
*good will-be. You for what meal may-I-order?*

Mā-rē atyārē jam'wō na-ḥhī.  
*Me-to just-now eating not-is.*

Hāw kī jam'wā-wōṇō hālē? Thōrō ghaṇō jī bhāvē  
*Entirely what eating-without will-it-do? Little much what may-please*  
 tī khāō.  
*that eat.*

Ham'nā tarah lāgi hē. Pānī pīwā diō.  
*Now thirst become is. Water to-drink give.*

Tamā-nā lūg'rā gharīk wār tir'kē ḥuk'wā mēlā?  
*Your clothes moment-about time in-the-sun to-dry may-I-put?*

Bhalē, mēlō.  
*Well, put.*

Tamē-hārū kāṇū rahōi karāwā?  
*You-for what meal shall-I-order?*

Mē tam-hē bhanyō hē, bhūkh nahī lāgi.  
*Me-by you-to aid is, hunger not came.*

Thōrī khich'ri nē rōṭī khāu liō.  
*A-little khichri and bread having-eaten take.*

Bhalē, tamā-nī mar'ji chhē ta karāwō.  
*Well, your wish is then have-it-made.*

Tamā-nē gharē rādī kbusī chhē?  
*Your at-house happy glad are?*

Badhā-y thik chhē, paṇ ḍāḍi param  
*All-even well are, but my-grandmother the-day-before-yesterday*

marū gai.  
*having-died went.*

Tē-hē kṇū thyō hūto?  
*Her-to what become was?*

Chār ḍi tāw iō.  
*Four days fever came.*

Tamā-ṇā khētar-mā mōl kēwā thyā sē?  
*Your field-in crops how grown are?*

Ōṇ war<sup>a</sup>hād jhājhō thyō nāṁ, tēhū jhājhā thyā na-chhī.  
*This-year rain much became not, therefore much grown not-are.*

Ā ḍhāḍhē-nē kēṭ<sup>a</sup>lā paisā dīnā?  
*Those bullocks-for how-many pice were-given?*

Mū-hē hādhā chār hō kōri baiṭhī.  
*Me-to and-a-half four hundred koris were-expended.*

Ā ḍhāḍhā tamē vēchh<sup>a</sup>hō?  
*Those bullocks you will-sell?*

Pūriū kōriū dēchhō ta vēchhū.  
*Enough koris you-give then I-will-sell.*

Tamē hū trē hō kōriū ḍiā.  
*To-you I three hundred koris may-give.*

Trē hō kōriū-mā kṇū vēchātā chhē?  
*Three hundred koris-for what to-be-sold is?*

Hū jāṇ<sup>a</sup>tō ḍhāḍhā pākāl sē tō ēṭ<sup>a</sup>lī kīmat ghaṇī chhē.  
*I suppose the-bullocks old are then so-great price high is.*

Tamā-ṇī dhī-nū vīmā kiā mainā-mā kar<sup>a</sup>chhō?  
*Your daughter-of marriage what month-in will-you-make?*

Mā-rī ḍāḍi-nī war<sup>a</sup>hī waḷū rēhē tē-wāhē  
*My grandmother's anniversary having-gone will-be that-after*

karēs.

*I-will-make.*

Ājū-ṇī rātē amā-ṇē gharē hūu raiyō.  
*To-day-of at-night our in-house having-slept stay.*

Nā. Mā-rē hājē Dharang pōch<sup>a</sup>wō chhē.  
*No. Me-to in-the-evening Dharang to-reach is.*

Pāchhā kōk ḍi amā-ṇē gharē āvyō.  
*Later some day our in-house come.*

Bāu hārō, Rām-Rām, havē hū jis.  
*Very well, Rām-Rām, now I shall-go.*

Tamā-ṇē gharē hau-hē Rām-Rām bhanyō.  
*Your at-house all-to Rām-Rām say.*

## FREE TRANSLATION OF THE FOREGOING.

- A.*—Well, sit down, God bless you. Where do you come from ?  
*B.*—I come from Chapreri.  
*A.*—You must have had a bad turn in the rain. Shall I have a fire lighted for you ? It will do you good to warm yourself. May I offer you something to eat ?  
*B.*—No, I cannot eat now.  
*A.*—Will it do not to eat at all ? Take something, as much or as little as you like.  
*B.*—I am thirsty. Give me water to drink.  
*A.*—Shall I put your clothes out to dry in the sun ?  
*B.*—Yes, do.  
*A.*—What may I offer you to eat ?  
*B.*—I told you that I am not hungry.  
*A.*—But still, eat some khichri and bread.  
*B.*—Well, if you insist, then order it.  
*A.*—Is all well in your house ?  
*B.*—Yes, all are well, only my grandmother died the day before yesterday.  
*A.*—What was the matter ?  
*B.*—Four days' fever.  
*A.*—How are the crops getting on ?  
*B.*—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks ?  
*A.*—Four hundred and fifty koris.  
*B.*—Will you sell them ?  
*A.*—Yes, if you pay me enough.  
*B.*—I will pay you three hundred koris.  
*A.*—Do you think that I will sell them for three hundred.  
*B.*—I thought they were old and then the price was reasonable.  
*A.*—When are you going to make the wedding of your daughter ?  
*B.*—When a year has past after the death of my grandmother.  
*A.*—Stay in our house this night.  
*B.*—Thanks, I must be in Dharang to-night.  
*A.*—Then come to us some other day.  
*B.*—Very well. Good-bye, I am off.  
*A.*—My compliments to all in your house.

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Most of the remaining Bhil dialects may be described as connecting the Bhilī of Mahikantha and neighbourhood with Marāṭhī and Khāndēśī. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāṭhī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāṭhī.

## BĀRĒL.

The Bārēls are one of the Bhīl clans which inhabit the wild hilly tracts in Chhota Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhīl dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhīls of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was; *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy<sup>r</sup>lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Piśācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the postpositions *nō* and *nē*. Thus, *bāh-nō*, of a father; *ghōḍāhō*, of a horse; *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *chyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. *chhū*.

2. *chhē*.

3. *chhē*.

Plural, 1. *chhē*.

2. *chhō*.

3. *chhē*.

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *sētas*.

In the past tense we find *atā*, *hōt<sup>a</sup>nā*, and *hut<sup>a</sup>lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt<sup>a</sup>lā*, eating; *din<sup>a</sup>lū* and *dinū*, given; *āpīnū*, *āp<sup>a</sup>lū*, and *āp<sup>a</sup>yū*, given, etc.

For further details the specimens which follow should be consulted.

[ No. 21.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌPĪ.

## BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

## SPECIMEN I.

|     |           |     |        |        |     |            |                      |
|-----|-----------|-----|--------|--------|-----|------------|----------------------|
| Ēku | māṇuhu-nē | dui | chhōrā | hōtāh. | Nē  | tīnā-mā-nū | nān <sup>a</sup> lāē |
| One | man-to    | two | sons   | were.  | And | them-in-of | by-the-younger       |

bāh-nē kōy<sup>lū</sup> kē, 'bāh māl<sup>dār-nō</sup> vēchātū wātat<sup>lū</sup> mū-nēh  
*father-to it-was-said that, 'father property-of the-being-divided share me-to*  
 āp.' Nē tīnēh tīṇō-nē hōūtā wātī āp<sup>lā</sup>. Nē  
*give.' And by-him them-to substance having-divided was-given. And*  
 amāl dīn pachhōl nān<sup>lō</sup> chhōrōh hārū tōlē wālinē  
*few days after the-younger son all together having-put*  
 chhēt<sup>lā</sup> muluk-mā gūyō nē chyā chhēlāi karī āp-pāh-thakī-nī  
*far country-in went and there merriment having-made him-near-from-of*  
 māl<sup>dār</sup> khōlī nākh<sup>lī</sup>. Nē tīnē hārū wāp<sup>rī</sup>  
*property having-wasted was-thrown. And by-him all having-spent*  
 nākh<sup>lū</sup>, chyā pachhōl tē muluk-mā mōt<sup>lō</sup> kālu-j paḍ<sup>lō</sup>, nī  
*was-thrown, that after that country-in great famine-indeed fell, and*  
 tē-nē āp<sup>dā</sup> vēth<sup>vī</sup> paḍī. Nī tē gōinē tē muluk-nā  
*him-to distress to-be-felt fell. And he having-gone that country-of*  
 jagāpānāwālā-nē chyā rahū. Nī tīnē āphā-nā khētu-mōy huwōr-nē  
*inhabitant-of there lived. And by-him his field-in swine*  
 chāranē hārī tī-nē mōk<sup>lyū</sup>. Nē ih hēgē huwōr khāt<sup>lā</sup> hōtā  
*to-feed for him it-was-sent. And these husks swine eating were*  
 chyā-māi-thakū āhu pōt<sup>lu</sup> bhar<sup>nē</sup> tē-nū man hōi āw<sup>lū</sup> nī  
*them-in-from his belly to-fill his mind having-become came and*  
 kōnēh tī-nē nahā āp<sup>yū</sup>. Nī chyū ōchhiār huī guyu,  
*by-anyone him-to not was-given. And he sensible having-become went,*  
 tatyārē tīnē kōyu kē, 'am<sup>rā</sup> bāh-nā kat<sup>rāk</sup> majūrīā-nē hāw<sup>tā</sup>  
*then by-him it-was-said that, 'our father's how-many servants-to much*  
 rōtā chhē, paṇ mī-tō bhukhē vēlā karū-chhū. Mī  
*bread is, but I-on-the-other-hand with-hunger misery doing-am. I*  
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh  
*standing having-become my father-of near will-go and him-to will-say*  
 kē, "bāh, mī wād<sup>lā</sup> hābhō nī tōh<sup>rī</sup> agōl pāp kar<sup>lu</sup> chhē,  
*that, "father, by-me Heaven against and thee before sin made is,*  
 nī ēvī tōh<sup>rō</sup> chhōrō kah<sup>nē</sup> mī hāju nathī. Mēhē tōh<sup>rā</sup> majurō-  
*and now thy son to-say I good not. Me thy servants-*  
 mōy-nā ēkuh-nā jēwō guṇ."'  
*in-of one-of as consider."'*



[No. 22.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

BĀREL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

## SPECIMEN II.

## A DIALOGUE.

Āpō-hī dōg<sup>a</sup>rī mul<sup>a</sup>gōhī bōḍ tātad<sup>a</sup>wā gōī hōt<sup>a</sup>nī. Tīhī bōchī  
*Our cow morning-of grass to-graze gone was. Her calf*  
 kōh hōt<sup>a</sup>nī. Tīhī dōg<sup>a</sup>rī īhē pōpal<sup>a</sup>talīnē pōtāhī mōg  
*at-the-house was. Then the-cow it having-licked her-own affection*  
 kōyē-hē. Pāwōhō, tūhī bōchī ugāli dē. Bōchī chukal<sup>a</sup>tali  
*shows. Dear, thou the-calf having-untied give. The-calf sucking*  
 thāy tīhī mī dōg<sup>a</sup>rī-nī pah<sup>a</sup>wā bahu.  
*may-become then I the-cow to-milk I-may-sit.*  
 Yāh<sup>a</sup>kī hāru mōr<sup>a</sup>lū nīpahī nakhō lētī. Āy<sup>a</sup>lū mōr<sup>a</sup>lū  
*Mother much milk having-drawn not-proper taking. A-little milk*  
 bōchihē mēl<sup>a</sup>jē.  
*for-the-calf keep.*  
 Jab<sup>a</sup>ru wānū, pōwōhū.  
*Very good, dear.*  
 Yāh<sup>a</sup>kī, dōg<sup>a</sup>rī-nū mōr<sup>a</sup>lū piwūhu mōhē jab<sup>a</sup>ru lāgē-hē.  
*Mother, cow-of milk to-drink to-me good appears.*  
 Nē, ī āy<sup>a</sup>lū mōr<sup>a</sup>lū khō. Handhārē māḍā-mē jākhu mōr<sup>a</sup>lū  
*Take, this little milk eat. In-the-evening supper-at more milk*  
 āpihī.  
*I-will-give.*

## FREE TRANSLATION OF THE FOREGOING.

‘Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.’

‘Dear mother, don’t draw all the milk. Leave a little for the calf.’

‘Very well, darling.’

‘Mother, I like very much to drink cow’s milk.’

‘Well, here is a little milk for you. I will give you more in the evening for your supper.’

## PĀWĀRĪ.

The Pāw<sup>ā</sup>ras are a tribe of cultivators in Khandesh. Their home is the Akrani *Parganā* round Dhadgaon. They are also found below the Ghats in Taloda and Shahada, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāw<sup>ā</sup>rī is 25,000.

## AUTHORITIES—

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*Gazetteer of the Bombay Presidency*, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 95.

VARLEY, F. J.,—*A Short Hand-Book of the Marāṭhī and Pāvra Dialects*. Bombay, 1902.

The Pāw<sup>ā</sup>rī dialect is a form of Gujarātī Bhilī. The Pāw<sup>ā</sup>ras deny that they are Bhils and claim to be the descendants of the Rajput Pāwars or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clan. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akrani *Parganā*. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhil dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhil dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

**Pronunciation.**—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchnēn hōmballō*, dancing was heard.

*Ō* is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *guḍō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tũ*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped; thus, *āt* or *āth*, a hand; *ōtō*, he was; *ōraṇ* (= *haraṇ*), a deer. So also aspiration is lost in words like *gōḍō*, a horse; *gōr*, a house; *bāi*, a brother.

*Chh* is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *z*. Mr. Varley gives *zā*, go, etc.

*S* has been replaced by *h*; thus, *dui vihi-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōḥlō* and *mōtō*, great; *hājō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

**Nouns.**—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāwjē* and *hāwjā*, swine; *warhē*, years.

The oblique form is the same as in Gujarātī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son; *bāhā-n*, of the father; and sometimes in *ō*, as in *āthō-māy*, on the hand; *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wāṭī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *hā*, *n*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mē*, *mā*, *māy*, *mā*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-hā*, to the father; *māṭi-n*, to a man; *chhurā*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *tinā-mā-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mē*, *gōr-māy*, in the house; *dēhē*, in the country.

**Adjectives** follow the Rājasthānī and Gujarātī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē warhē*, in this past year; *jinē chhurē*, by the son who.

**Numerals.**—There are no numerals beyond twenty. ‘Fifty’ is ‘two twenties and ten,’ *dui viḥī-n dōh*.

**Pronouns.**—‘I’ ‘by me’ is *mī* (Mr. Varley’s *āy*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *ānu*, we; *āmuḥu*, to us; *āmārō*, our.

*Tu*, *tū*, thou; *tēhē*, thee; *tu*, *tuē*, by thee; *tārō*, thy; *tumu*, you; *tumuḥē*, to you; *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *tinḥah* or *tinā*; *tinā-n*, to him; *tinē*, by him; *tinā-n* and *tērō*, his; *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

*Yō* or *yū*, this; obl. sing. *nā*; *yā*, these. The feminine singular does not occur in the specimens.

*Apnē*, *potā-n*, or *jivō-n*, own.

*Kuṇ*, who? *kāy*, what?

**Verbs.**—The present tense of the **verb substantive** is *chhē*, plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēśī *śētas*. The past tense is *ōtō*, plural, *ōtā*.

**Finite Verb.**—Only a few forms of the old present occur. These are, *āpē*, I shall give; *āvē*, I shall come; *āvē*, he may come; *kā-dōkh ānu*, where-from shall I-give? *pōḍē*, it falls; *milē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khāt-lā*, eating. Bhīlī of Ali Rajpur and Barwani *mārat-lō*, I strike.<sup>1</sup>

The past tense is formed by adding *yō* or *lō*; thus, *gōyō* or *gōylō*, he went; *pōḍyō* or *pōḍlō*, he fell.

<sup>1</sup> *Lō* or *lā* forms a future in Rājasthānī and Naipālī, and a present or future in the Bhojpurī dialect of Bihārī.

The future is formed by adding *hē* or *i* in the singular, and *hũ* or *ũ* and *hōt* in the plural. Thus, *bōhāt-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghē*, thou wilt begin; *jāhē*, he will go; *bōhāt-ũ*, we shall strike, you will strike; *jihũ*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *nē* or *nē̃* and thus has the same form as the infinitive; thus, *jānē* or *jānē̃*, I shall go, I am off; *āpnē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhātā*, strike; *nākhō*, put.

The verbal noun ends in *nē* and the conjunctive participle in *i* or *in*; thus, *rākhñē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌḌĪ.

PĀW'RĪ DIALECT.

(TALODA DISTRICT, KHANDESH.)

## SPECIMEN I.

Kānlō ekā mātin dui chhurā ōtā. Tinā-mā-dōkh āyatlō  
*Some one man-to two sons were. Them-in-from the-younger*  
 chhurō bahāhā bullō, 'mārā isā-par jō mālōn wātō āvē  
*son to-the-father said, 'my share-on which property-of part will-come*  
 chu mēhē āpi dē.' Phirin bāhē pōtān māl wāṭi  
*that to-me giving give.' Again by-the-father his-own property dividing*  
 dēnlō. Agal ābārā dihi nī gōylā, chu āyatlō chhurō jiwōn  
*was-given. Afterwards many days not went, that younger son his-own*  
 wātēn ākhō māl ṭulwāin chhēṭlē dēhē nikli gōylō.  
*share-of all property having-collected in-far country going went.*  
 Chā jāin chu ākhō māl khōrāb-kōr-nākhin nōwrāi gayō.  
*There having-gone he whole property having-misspent-thrown empty went.*  
 Ōltā tinā dēh-māy mōṭlō kāl pōdyō. Phirin tērō khānēn jabrō  
*Again that country-in big famine arose. Again his eating-of great*  
 vikhō pōḍlō. Tēvī chu ēk hājā māṭi-pahā jāin pāwar  
*want fell. Then he one good man-near having-gone servant*  
 rōylō. Tinā māṭi tinān jiwōn khētō-māy hāwjē rakhnēn mukallō.  
*remained. That man(-by) him-for his field-in swine to-keep he-was-sent.*  
 Hāwjē jī khād khātlā chī khāin jiwōn pēṭ bōrṇē hājā ḍhē  
*Swine which eatables ate that having-eaten his belly to-fill good so*  
 tinān gōwlō, puṇ tinān kānlē khānēn nī āplō. Phirin chu  
*him-to appeared, but him-to by-anyone to-eat not was-given. Again he*  
 hānē-par āwlō. Tini-phirē chu jiwōn-hātē bullō, 'mārā bāhān  
*sense-on came. Thereafter he himself-with said, 'my father's*  
 kōtrā pāwrān ugrī jāhē ōtrō ōn chhē, an mī  
*how-many servants-to remaining will-go so-much food is, and I*  
 bukē maratlō. Ēvī mī bahā-pahā jātlō, phirin tinān mī  
*with-hunger die. Now I father-near go, again him-to I*  
 kāhē, "mī Dēwōn dēkhlē an tārā hāmbōr pāpī chhē; ēvī mī  
*will-say, "I God's in-sight and thy in-presence sinner am; now me*  
 tārā chhurō kōyṇēn mārō mui nī rayō. Mēhē tārā pāwrō-mē-dōkh  
*thy son to-say my face not remained. Me thy servants-in-from*

ēk pāwar hōmjīn mēl." ' Phiri chu uṭhin bahā-pahā  
*one servant having-considered keep."* And he having-arisen father-near  
 āwlō. Chu ābārā chhētē ōtō, chē-dōkh bāhē dēkhō, an  
*came. He very far was, therefrom by-the-father he-was-seen, and*  
 tinān mōn-mē tērī mōng āwlī. Phirin chu tinā-ōgē dāw-dētā  
*him-to mind-in his pity came. Again he his-before running-giving*  
 gōylō, an tērē gōlē vilgī gōylō, phiri tinān gulō dēnlō.  
*went, and on-his neck having-clung went, again his cheek was-given.*  
 Phiri chhurō bahāhā bullō, 'mārā bāhā, mī dēwōn dēkhlē an tārā  
*Again the-son to-father said, 'my father, I God's in-sight and thy*  
 hōmbōr pāpī chhē. Ēvī mī tārā chhurō kōynēn mārō mui nī.  
*in-presence sinner am. Now me thy son to-say my face not.'*  
 Phirin bāhē pāwar kōylō, 'ēk hājī dōgli li āw, phiri  
*Again by-the-father servant was-told, 'one good cloth taking come, again*  
 tinān dīlō-par nākhō; ēk āthō-mā vētī an pāyō-mā khāhādā pērāō.  
*his body-on throw; one hand-on ring and foot-on shoes put.*  
 Phirin āpu khāin hāj-kōrin jihū. Yō mārō chhurō mōylō atō,  
*Again we eating well-doing shall-live. This my son dead was,*  
 chu ēvī jiwō; nākhāylō atō, chu juḍlō, inān kāmē.' Phiri  
*he now lived; lost was, he was-found, this-of for-sake.'* Again  
 chā hāj-kōrin jiwne haṇḍyā.  
*they merry-having-made to-live began.*

Tatyār tērō dāylō chhurō khētō-mē atō. Chā rōin  
*That-time his elder son field-in was. There having-been*  
 ōlñen vēlā gōrōn āhānē āwlō, an gāwñen nāchñen hōmballō.  
*returning-of at-time house-of near came, and singing dancing heard.*  
 'Tini-phiri tinē pāwrā-mē-dōkh ēk pāwar hādin, 'yā kāy kōratlā?'  
*That-after by-him servants-in-from one servant calling, 'these what do?'*  
 kōri puchhlō. Phirin tinah pāwar bullō, 'tārō bāi hājō  
*saying asked. Again to-him the-servant said, 'thy brother well*  
 phirin āwlō; tinān kōri tārā bāhē khānō kōrlō chhē.' Phiri  
*back came; him-of for-sake thy by-father feast made is.'* Again  
 chu khatāylō an gōr-mē nī phōtlō. Tēvī tinān bāhā gōr-mē-dōkh  
*he got-angry and house-in not entered. Then his father house-in-from*  
 bārthā āvin tinān hōmjānē haṇḍlō. Chu bāhāhā bullō,  
*outside having-come him to-entreat began. He to-the-father said,*  
 'yu dēkh. Ōtrā warhē ōylā, mī tāri chākri kōratlō. Tārā  
*'this see. These-many years became, I thy service do. Thy*  
 kōyām-dōkh mī bārthā nī gōylō. An ōhlō chhē, tēvī mārā hātin  
*word-from I outside not went. And so it-is, then my friends*  
 hātē hāj kōrin khānēn kōri ēk bukḍin pōryā ēk dihi mēhē  
*with merry making eating-of for-sake one goat's young one day to-me*

tuẽ nī āplō. Phirin jinē chhurē tārō hārō māl bōjārin  
*by-thee not was-given. But by-which son thy all property harlots*  
 hātē nākhlē, chu āwtā-kham tu tinhaḥ pāwnō dōrlō.  
*with was-lost, he coming-immediately (by-)thee him guest was-kept.'*  
 Tini-phirē bāhā chhurā bullō, 'mārā chhurā, tu junlān  
*That-after the-father (to-)the-son said, 'my son, thou from-birth*  
 mārā-pahā chhē, an ju māl mēhē-pahā chhē, chu tārō chhē.  
*me-near art, and which property me-with is, that thine is.*  
 Evī āpu hāj kōrin jiwṇē ēj hājli wāt chhē. Yu tārō  
*Now we merry making to-live this-indeed good matter is. This thy*  
 bāi mōylō atō, chu ēvī jivin āwlō; chu nākhāylō atō, chu ēvī  
*brother dead was, he now living came; he lost was, he now*  
 judlō, inān kāmē.  
*was-found, this-of for-sake.'*

[No. 24.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌDĪ.

PĀW<sup>A</sup>RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

## SPECIMEN II.

## A DIALOGUE.

- Mōti.— Rām-rām, pōṭil, Rām-rām. Aw bōh. Tārō kāy nāw ?  
*Mōti.—Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?*
- Muṅgā.— Rām-rām, ōlkhān vihiri göylō kē kēhē ?  
*Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?*
- Mi Junānēn Muṅgā pōṭil. Āpu Dadgāw millā atā.  
*I Junane-of Muṅgā pāṭil. We Dadgam(-in) met were.*
- Mōti.— Hā, ēvī ōlkhān juḍli. Tu hājō chhē kē ?  
*Mōti.—Yes, now acquaintance is-regained. Thou well art what ?*
- Muṅgā.—Hājlā kāytān ? Chhō chhurā an pāch chhuri ōtyō.  
*Muṅgā.—Well what-of ? Six sons and five daughters were.*
- Tinā-mā-dōkh dui chhurā rōylā.  
*Them-in-from two sons remained.*
- Mōti.— Dihirā kā göylā ?  
*Mōti.—Others where went ?*
- Muṅgā.— Ēk hāpē khādlō ; dihirō nandī-par ōngalnē göylō,  
*Muṅgā.—One by-a-snake was-eaten ; the-second river-on to-bathe went,*  
*chū buḍin mōr-göylō ; tiharō vigrā-māy mōr-göylō ; tērē phōchhal*  
*that drowning dead-went ; the-third cholera-in dead-went ; him after*  
*ōtō, chū vīj pōḍin phāṭin mōr-göylō. Chhuri-mē-dōkh*  
*was, he lightning having-fallen having-been-torn dead-went. Girls-in-from*  
*ēk chhuri tērē lādhe mār-nākhli ; dihiri wāgē*  
*one girl by-her husband having-killed-was-thrown ; the-second by-tiger*  
*hkādli ; tihiri gāṇdwāin mōr-göyli ; tērē pōchhal ōtī, chī*  
*was-eaten ; the-third having-gone-mad dead-went ; her after was, she*  
*chhērin mōr-göyli ; dihiri tērē pōchhal ōtī, chī udālā göyli.*  
*having-voided dead-went ; the-other her after was, she away went.*
- Mōti.—Arē-rē-rē. Nī hājō ōylā rā. Ēri hin chudāy  
*Mōti.—Alas. Not good became O. His mother be-defiled*
- Bōgwān-jin. Nī hājō kōrlō Bōgwān-ji. Tāri khēti kōtrik  
*God-to. Not good was-done O-God. Thy cultivable-land how-much*  
*chhē ?*  
*is ?*



Muṅgā.—Dui viho-n dōhōn jutān khēti chhē. Tēri jōmā  
*Muṅgā.—Two twenties-and two-of pairs' land is. Its assessment*  
 ēk hō rupayā bōhatlā. Khēt kōrin kāy wālḥē?  
*one hundred rupees sit. Cultivation having-made what will-profit?*

Pēt nī hēlāyatlō.  
*Belly not is-filled.*

Mōti.—Inē warhē hājlo warhāt pōḍē, tō ōn hājō  
*Mōti.—In-this year good rainy-season may-fall, then crop well*  
 pākē.  
*will-ripen.*

Muṅgā.—Warhāt hājlo pōḍin kāy wālḥē? Gayē inē  
*Muṅgā.—Rains good having-fallen what will-profit? Gone in-this*  
 warhē hājlo warhāt āwlō, puṇ undrā-j phirōllā; hōri pāk khāi  
*year good rain came, but rats-even spread; whole crop having-eaten*  
 gōylā.  
*went.*

Mōti.—Ākhā dihi ōhlā-j ōhōt kē?  
*Mōti.—All days such-indeed will-be what?*  
 Muṅgā.—Ērō kāy burhō rā? Ēri hi chudō.  
*Muṅgā.—This-of what guarantee O? His mother be-defiled.*

Bōgwān-jin kōrli mātin nī hōmjāyatli.  
*God's doing man-to not is-understood.*

Mōti.—Tu kōyatli, chī khari. Puṇ jinē āpu upjādla  
*Mōti.—(By-)thee was-said, that true. But by-whom we were-begotten*  
 tinān wattī kālji. Tū khēt khēlnē kē dihi lāghē?  
*him-to all care. Thou field to-cultivate what day wilt-begin?*

Muṅgā.—Dui tin dihi-māy.  
*Muṅgā.—Two three days-in.*

Mōti.—Kōtrāk mājuryā bōhōt? Tinān dihōn mājurī kōtrik  
*Mōti.—How-many labourers will-sit? Them-to day's wages how-much*  
 bōhyē?  
*will-sit?*

Muṅgā.—Bār mājuryā lāghōt. Ēk māṭi phōchhal tin  
*Muṅgā.—Twelve labourers will-be-applied. One man after three*  
 pōhyā-n ēk hawāyō.  
*piece-and one half-piece.*

Mōti.—Āwarē kāy wāvḥē?  
*Mōti.—This-year what wilt-sow?*

Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juwār, bājra, tili, otrō  
*Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juwār, bājra, tili, so-much*  
 dān wāwlō, puṇ mārī āthō-māy nī āvē.  
*grain was-sown, but my hand-in not will-come.*

Mōti.—Kēhē nī āvē rā ?

Mōti.—*Why not will-come O ?*

Muṅgā.—Mārō bāhā, mārō hāti chhē, chu nī hājō. Tinā

Muṅgā.—*My brother, my neighbour is, he not good. Him*

dēkhin huk nī āwatlō. Ēk phērē tinē mārō gōr  
*having-seen luck not comes. One time by-him my house*

chud-dēnlō. Tōhlā-j khētōn chōmkhēr chār dusman chhētā.  
*on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.*

Mōti.—Chā kānlā ?

Mōti.—*They who ?*

Muṅgā.—Ugawāṇi-ēkhē mārō bāwadyō ; buḍawāṇi-ōgē mārō

Muṅgā.—*Sunrise-towards my sister's-husband ; sunset-towards my*

bāṇjō ; pālā-ōgē mārō kākō ; dēh-ōgē mārō hālō.  
*sister's-son ; north-towards my uncle ; south-towards my wife's-brother.*

Mōti.—Tārā hōgāiwālā tēhē-j ōchōtlā ?

Mōti.—*Thy relatives thee-only trouble ?*

Muṅgā.—Tēhē kōin kāy wālje ? Tinā āpnē, tēvi

Muṅgā.—*That having-said what results ? Them-to if-give, then*

hājō ; nī āpnē, tēvi bāgtā. Hārī kōl ōhli-j rā.  
*well ; not give, then get-angry. All world such-indeed O.*

Mōti.—Mēhē ēk vihi-n pāch rupayā udārē āphē kē ?

Mōti.—*To-me one twenty-and five rupees on-credit wilt-give what ?*

Muṅgā.—Mārā-j nī milē. Mī kā-dōkh āpu ?

Muṅgā.—*Mine-even not is-found. I wherefrom should-give ?*

Mōti.—Kelyān mōynē āpēhē.

Mōti.—*Kelyō-of in-month shall-give.*

Muṅgā.—Khōrij rā, puṇ ōē tēvi āpē.

Muṅgā.—*True oh, but it-will-be then shall-give.*

Mōti.—Tārā manōn kām rā. I bāyar kōṇ rā ?

Mōti.—*Thy mind-of work O. This woman who O ?*

Muṅgā.—Māri wawaḍi.

Muṅgā.—*My daughter-in-law.*

Mōti.—Ērē ḍilō-par kāy kāy gōynō pēr-rōyli ?

Mōti.—*Her body-on which which ornaments wearing-is ?*

Muṅgā.—Kānō-māy uktā, nāk-māy mundī, gōlā-māy rupān dōru

Muṅgā.—*Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain*  
an kidyā, āthō-māy baṭṭyā-n khōtrān wālā, pāyō-mā wālā.  
*and marriage-string, hand-on baṭṭis-and tin-of rings, feet-on rings.*

Mōti.—Tāri wawaḍi pēt-hātē chhē rā ? kotrā mōynā

Mōti.—*Thy daughter-in-law belly-with is O ? how-many months*

ōylā rā ?

*became O ?*

Muṅgā.—Nī rā dādā. Ērō pēt-aj ōhlō. Tu gaṇō batālō  
*Muṅgā.—No O father. Her belly-indeed such. Thou much jocular*

māṭi rā. Āmrā hārā bāyrān pēt-aj ōhlā.  
*man O. Our all women-of bellies-indeed such.*

Mōti.—Ehē kēhē?

*Mōti.—So why?*

Muṅgā.—Āmrō dēh ōhlō-j. Ākhō ḍil kiḍāylō an pēt  
*Muṅgā.—Our country so-indeed. All body emaciated and belly*

naṅgārō.

*a-kettle-drum.*

Mōti.—Ākhā dihi-māy tumu kōtrā-wār khātlā rā?

*Mōti.—All day-in you how-many-times eat O?*

Muṅgā.—Tin velā, hirān, mājōṇ, an hāñj.

*Muṅgā.—Three times, morning, noon, and night.*

Mōti.—Tumu kāy khād khātlā?

*Mōti.—You what food eat?*

Muṅgā.—Dāḍi bājran rōṭō. uḍadān ḍāl. Tiwarōn dihi

*Muṅgā.—On-workdays bājri-of bread, uḍid-of pulse. Festivity-of day*

kōdrī, chupōḍ an kukdān mahā khātlā an hōrō pitlā.

*rice, ghee and cock's flesh eat and liquor drink.*

Mōti.—Chhuri pēl-velā hōhrān gōr jōṇatli kē bahān

*Mōti.—Girl first-time father-in-law's in-house bears or father's*

gōr?

*in-house?*

Muṅgā.—Ē wāt kai pākī nī milē.

*Muṅgā.—This matter at-all certain not is-obtained.*

Mōti.—Jōṇaṇārī kōtrā dihi gōr-mā rōyatli? Chhurō

*Mōti.—A-woman-in-childbed how-many days house-in remains? Child*

kōtrā dihi-lagun dāi khātlō?

*how-many days-up-to milk eats?*

Muṅgā.—Pāch dihi gōr-mā rōyatli. Dihirō chhurō ōyṭā-lagun

*Muṅgā.—Five days house-in she-stays. Second child becoming-until*

dāi khātlō. Ābārī rāt gōyli. Ēvī mī jāṇē. Bōh, Rām-rām.  
*milk eats. Much night went. Now I shall-go. Sit, Rām-rām.*

Mōti.—Āwjē, dādā, wāṇē-hē. Jā Rām-rām.

*Mōti.—Please-come, friend, to-morrow. Go Rām-rām.*

Muṅgā.—Wāṇē nī āvē. Puṇ pōn-dihi

*Muṅgā.—To-morrow not shall-come. But the-day-after-to-morrow*

āvē Rām-rām.

*shall-come Rām-rām.*

## FREE TRANSLATION OF THE FOREGOING.

Mōtī.—Good morning, Pāṭil, good morning. Come and sit down. What is your name?

Muṅgā.—Good morning, friend. Why, have you forgotten? I am the Pāṭil Muṅgā of Junane.<sup>1</sup> We have met in Dhadgam.<sup>2</sup>

Mōtī.—Yes, now I remember. Are you well?

Muṅgā.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Mōtī.—What has become of the others?

Muṅgā.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Mōtī.—Alas. That is very bad. A curse on God's mother.<sup>3</sup> Thou hast not done well, O God!—How great are your lands?

Muṅgā.—I should want two and forty pairs of bullocks<sup>4</sup> to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōtī.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōtī.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mōtī.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Muṅgā.—In two or three days.

Mōtī.—How many labourers will you employ, and how much will you pay them a day?

Muṅgā.—Twelve labourers will be required, and each will get two pice<sup>5</sup> and a half.

Mōtī.—What will you sow this year?

Muṅgā.—I have sown Bādi, Bōṭṭi, Nāṅgali, Mōr, Haṅgari, Juvār, Bājṛā, and Tili.<sup>6</sup> But I shall not see much of them.

Mōtī.—Why not?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

<sup>1</sup> Junane is a village near Dhadgam in the Akrani Mahal.

<sup>2</sup> Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pāwras. The Pāwras, when dissatisfied with their lot, generally use this abusive expression.

<sup>3</sup> One pair of bullocks can cultivate about thirty acres of land.

<sup>4</sup> The paisā in Khandesh is half an anna.

<sup>5</sup> No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōtī.—Who are they ?

Muṅgā.—To the east my sister's husband ; to the west my sister's son ; to the north<sup>1</sup> my uncle ; to the south<sup>2</sup> my wife's brother.

Mōtī.—Do your relatives always vex you ?

Muṅgā.—What is the use of saying it ? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōtī.—Will you lend me twenty-five rupees ?

Muṅgā.—How should I ? I have not got them myself.

Mōtī.—I shall pay them back in the month Kēlyō.<sup>3</sup>

Muṅgā.—Well and good, but I cannot give you what I have not got.

Mōtī.—As you like it.—Who is this woman ?

Muṅgā.—My daughter-in-law.

Mōtī.—Which ornaments is she wearing ?

Muṅgā.—Ear-rings and nose-rings ; a silver chain and her marriage-string round her neck ; *Baṭṭis* and tin bracelets on her hand, and anklets on her feet.

Mōtī.—Is she with child, and how many months has she been so ?

Muṅgā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōtī.—Why so ?

Muṅgā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōtī.—How many times do you eat during the day ?

Muṅgā.—Three times, in the morning, at noon, and in the evening.

Mōtī.—What do you eat ?

Muṅgā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Uḍid (*phas-eolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōtī.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father ?

Muṅgā.—There is no fixed rule.

Mōtī.—How many days must a woman stay at home after a child-bed, and how long does the child suck ?

Muṅgā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōtī.—Do come again to-morrow. God speed you.

Muṅgā.—I cannot come to-morrow, but I shall come the day after. Good-bye.

<sup>1</sup> *Lit.* beyond the Narmada, the northern boundary of the Akraṇi Mahal.

<sup>2</sup> *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

<sup>3</sup> The last month of the Pāwra year corresponding to Bhādrapada.

Bhili is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhili spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāch*, five; *chhētō*, far; *pāchhal*, after. Spelling such as *khuchē*, merry, however, point to the pronunciation of *ch* as *s*.

*L* is interchangeable with *n*; thus, *mōk'nyō*, he was sent; *āgan*, before; *nāgē*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine. In *ḍōyā*, eye, however, it has become *y* as in Khāndēśī.

*R* seems to have been dropped in words such as *kōinē*, Gujarātī *karinē*, having done; *pōy'nā*, Gujarātī *bhar'wā*, to fill; and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōḍō*, a horse, etc.

**Nouns.**—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *bāy'chā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy'rā* and *pōy'rē*, sons. The same form is also occasionally used for the neuter plural; thus, *bhūḍē*, swine; *war'hē*, years. Compare the corresponding *ē* in Marāṭhī.

The plural of feminine *i*-bases ends in *īō*; thus, *kōḍī*, a mare; *kōḍīō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chāk'rāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy'rāē*, by the son; *majurā-nē*, to the servants; *pōy'rīō-thī*, from the daughters; *mīl'kat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

**Pronouns.**—The following are the personal pronouns:—

|  |                               |   |
|--|-------------------------------|---|
| <i>āi</i> , I.                                 | <i>tū</i> , <i>tu</i> , thou. | <i>tē</i> , <i>tō</i> , <i>tīō</i> , he.                        |
| <i>maīē</i> , <i>āiē</i> , by me.              | <i>tuē</i> , by thee.         | <i>tīō</i> , <i>tīā</i> , <i>tīē</i> , <i>tīān(ē)</i> , by him. |
| <i>mā</i> , <i>man</i> , <i>mā-nē</i> , to me. |                               | <i>tīān(ē)</i> , to him.  |
| <i>mā</i> , my.                                | <i>tō</i> , thy.              | <i>tīā</i> , <i>tīān</i> , his.                                 |
| <i>amō</i> , <i>amu</i> , <i>āpah</i> , we.    | <i>tumō</i> , you.            | <i>tīō</i> , they.  |
| <i>amī</i> , by us.                            | <i>tumī</i> , by you.         |   |
| <i>amā</i> , our.                              |                               |   |

Demonstrative and relative pronouns.—*tī*, etc., that; *tē dēh-mā*, in that country; *ā* and *āi*, this; *īān*, to this; *jē*, which; *jīā-nē*, by whom.

The interrogative pronouns are *kō-ḍō*, who? *ku-nō*, whose? *kā* and *kāi*, what? *kōḍō* has an oblique form *kaḍā* in *kaḍā-bī*, by any one.

**Verbs.**—The Verb substantive forms its present tense as follows :—

|       |                      |       |                       |
|-------|----------------------|-------|-----------------------|
| Sing. | 1. <i>chhũ, āhē.</i> | Plur. | 1. <i>hē, āhē.</i>    |
|       | 2. <i>chhē, āhē.</i> |       | 2. <i>hē-rā, āhē.</i> |
|       | 3. <i>hē, āhē.</i>   |       | 3. <i>hē-rā, āhē.</i> |

The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āw-rā*, come; *tũ jāhā-rā*, thou goest; *āi kuṭē-rā*, I shall strike, etc.

The past tense is *hatō, ūtō, watō* or *hatā*, etc., plural *hatā*, etc., or *hatē*, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, *āi kuṭũ*, I strike; *āi marũ hũ*, I die, I am dying. In the plural we also find forms such as *amō ṭhōktā-hā*, we strike, etc. Of the verb 'to go' we find *jāhũ*, (I) go, *jāhē* and *jāhāy-rā*, he goes; *jātā-hā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gayō, gōyō*, and *guō*, he went; *huyō* and *wuyō*, he became; *āpīu*, it was given; *pāp kōyu*, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, *jāhī*, I will go; *kōhī*, I will say; *mārũhũ*, we will strike; *mār<sup>h</sup>hō*, you will strike; *mār<sup>h</sup>hē*, they will strike. The future participle ending in *nārā* is often used instead. Thus, *mār<sup>h</sup>nārā*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō*; thus, *āpā*, give; *āwō*, come. *Wuijē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *wā* and *nā*; thus, *tīān āb<sup>a</sup>dā pōḍ<sup>a</sup>wā nāgī*, to him distress to arise began; *wār<sup>a</sup>nā hāru*, in order to tend.

The present participle ends in *tō* or in *nō*; thus, *jīw<sup>a</sup>tō*, living; *kuṭ<sup>a</sup>nō*, striking; *khāt<sup>a</sup>nē ūtē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive; thus, *muinō*, dead; *guinō*, gone. Compare the pluperfect participle ending in *lō* in Gujarātī. *Ālā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nē*; thus, *wāṭī*, having divided; *kōī-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILĪ OR BHILŌḌĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

|                      |                    |              |                     |                         |                   |                |                       |
|----------------------|--------------------|--------------|---------------------|-------------------------|-------------------|----------------|-----------------------|
| Ēk                   | māṭī-nā            | bēn          | pōy <sup>a</sup> rā | ūtā.                    | Nē                | tā-waīna       | hānnāē                |
| <i>A-certain</i>     | <i>man-of</i>      | <i>two</i>   | <i>sons</i>         | <i>were.</i>            | <i>And</i>        | <i>them-of</i> | <i>by-the-younger</i> |
| bāy <sup>a</sup> chā | kayō               | kē,          | ‘bāh,               | mil <sup>a</sup> kat-nō | pañchātī          | bhāg mā        | āpā.’                 |
| <i>to-the-father</i> | <i>it-was-said</i> | <i>that,</i> | <i>‘father,</i>     | <i>property-of</i>      | <i>arbitrated</i> | <i>share</i>   | <i>me give.’</i>      |

Nē tiō tiō-nā mil<sup>a</sup>kat wāti āpi. Nē thōdā  
*And by-him them-to property having-divided was-given. And a-few*  
 dihā-pā hānnā pōy<sup>a</sup>rāē badhō tōlō kōinē chhētā  
*days-after the-younger by-son all together having-done a-distant*  
 dēh-mā<sup>ā</sup> guō, nē tiā chhēl-mā<sup>ā</sup> pōtā puñji udāvī  
*country-in went, and there pleasure-in his-own property having-squandered*  
 tāki; nē tiō badhō wāp<sup>a</sup>ri tākyō, tahā<sup>ā</sup> pāchhal tē  
*was-thrown; and by-him all having-spent was-thrown, then after that*  
 dēh-mā<sup>ā</sup> mōtō kāl pōdyō; nē tiān āb<sup>a</sup>dā pōd<sup>a</sup>wā nāgī; nē  
*country-in a-great famine fell; and him-to difficulty to-fall began; and*  
 tē jāinē tē dēh-nā gām<sup>a</sup>chā-mē-nā ēk-nē tiyā<sup>ā</sup> riyō. Nē  
*he having-gone that country-of citizens-in-of one-of near remained. And*  
 tiō pōtā khēt-mē bhundē wār<sup>a</sup>nā hāru tiān mōk<sup>a</sup>nyō. Nē jē  
*by-him his-own field-in swine feeding for him-for he-was-sent. And which*  
 hīngā bhundē khāt<sup>a</sup>nē ūtē tiā-ma-rēkhō pōtā dēd pōy<sup>a</sup>nā tiyān  
*husks swine eating were them-in-from his-own belly to-fill him-to*  
 mar<sup>a</sup>ji ūti. Nē tiān kadā-bī nahā āpiū; nē tē chhētan  
*wish was. And him-to by-anybody not was-given; and he conscious*  
 huyō tāhā<sup>ā</sup> tiā kayō kē, ‘mā bāy<sup>a</sup>chā kōh<sup>a</sup>tā majurā-nē  
*became then by-him it-was-said that, ‘my father’s how-many servants-to*  
 jākhā māṇḍā hē; pōn āi tō bhukē (mō<sup>ā</sup> or)marū-hū; āi  
*abundant bread is; but I on-my-part by-hunger dying-am; I*  
 tō ūthīnē mā bāy<sup>a</sup>chā tā jāhī nē tiyān kōhī kē,  
*indeed having-arisen my father(-of) near will-go and him-to will-say that,*  
 “bāy<sup>a</sup>chā, māiē jugā-ichhī nē tō āgan pāp kōyu ēhē, nē amu  
*‘father, by-me heaven-against and thee before sin done is, and I*  
 tō pōy<sup>a</sup>rō kēh<sup>a</sup>nā jēhō āi nahā; tō majurā<sup>ā</sup>-nā jihindō man ēk  
*thy son to-be-called worthy I not; thy servants-of like me-to one*  
 gan.” Nē tō ūthīnē tiyā bāy<sup>a</sup>chā tihā guyō. Nē tō ajī  
*count.” And he having-arisen his father near went. And he yet*  
 mas chhētō ūtō tahā<sup>ā</sup> tiyā bāy<sup>a</sup>chā tiān pālyō, nē tiā-nē mēhēr  
*much afar was then his by-father him it-was-seen, and him-to pity*  
 āli, nē tē gug<sup>a</sup>dīnē tiyān gutē viigī paḍyō, nē tiyān  
*came, and he having-run him on-the-neck embracing fell, and to-him*  
 gulā kuyā. Nē pōy<sup>a</sup>rāē tiān kayō kē, ‘bāichā, māiē  
*kisses were-done. And by-the-son to-him it-was-said that, ‘father, by-me*  
 jugā-ichhī nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy<sup>a</sup>rō  
*heaven-against and thy before sin done is; and now I thy son*  
 kahēnā jēhō āi nahā.’ Pōn bāichāē pōtāh chāk<sup>a</sup>rā-nē kayū  
*to-be-called worthy I not.’ But by-the-father his-own servants-to it-was-said*  
 jē, ‘hārē pōt<sup>a</sup>dē nē āwō nē iān phuṅgāwā, nē iā  
*that, ‘good clothes having-taken come and him put-on, and his*



hāthā-mē mundī kânā, nē pagā-mē khāh<sup>a</sup>dē pō; āwō nē āpah  
*hands-in a-ring put, and feet-in shoes put; come and we*  
 khāinē khuchī wuijē. Kēm-kē āi mā pōy<sup>a</sup>rō muinō ūtō, nē  
*having-eaten happy will-become. Because this my son dead was, and*  
 phāchhō jiw<sup>a</sup>tō wuyō hē; nē tākāi guinō ūtō, nē milyō ēhē.  
*again alive become is; and having-been-lost gone was, and obtained is.*  
 Nē tiō khuchī wuinā nāgā.  
*And they happy to-become began.*

Nē tiān mōḍō pōy<sup>a</sup>rō khētā-mē ūtō; nē tē āw<sup>a</sup>tā kuā  
*And his elder son fields-in was; and he while-coming house*  
 ichhī puigō tahā tiānē gāitā nē nāchh<sup>a</sup>tā ūnāyō; nē tiō  
*near arrived when him-by singing and dancing was-heard; and by-him*  
 chāk<sup>a</sup>rāhā-mā-nā ēkā-nē hādinē puichhū kē, 'āi kāi  
*servants-from-among one-to having-called it-was-asked that, 'this what*  
 hē?' Nē tiē tiā-nē ākhyū kē, 'tō pāwas ālā hē; nē tō  
*is?' And by-him him-to it-was-said that, 'thy brother come is; and thy*  
 bāichhē ēk mōḍi mij<sup>a</sup>bānī kōi hē; kēw-kē tō tiā-nē hājō-hamō  
*by-father one great feast made is; because he him-to safe-and-sound*  
 pāchhō milyō hē.' Pōn tō guchhē bhōrāyō nē kōchī āw<sup>a</sup>nā tiān  
*back obtained is.' But he with-anger was-filled and inside to-come his*  
 khuchī na watī. Māthē tiān bāichā bārā āinē tiān  
*wish not was. Therefore his (by-)father out having-come him-to*  
 hajāiyō. Pōn tiān jabāk wāḷ<sup>a</sup>tā bāichā āikhu kē,  
*it-was-entreated. But him-by answer giving to-the-father it-was-told that,*  
 'pāl, ātē war<sup>a</sup>hē āi tō chāk<sup>a</sup>rī karū hū, nē tō bōn  
*'see, so-many years I thy service doing am, and thy order*  
 māiē kabā-hī utāiwō nīhī, tāhā phāchhō mā bhāibandhā  
*by-me ever-even disobeyed is-not, still again my friends*  
 hāthī khuchā kōw<sup>a</sup>nā tuē mā-nē lēwāru bī kadīh  
*with merriment to-do by-thee me-to a-kid even ever*  
 nahā āpyū. Pōn ā tō pōy<sup>a</sup>rō jīānē chhīnālā hārī tō  
*not is-given. But this thy son whom-by harlots with thy*  
 puñjī khāi tākī tiānā āw<sup>a</sup>tā-j tūē tiā wastāi  
*property having-eaten was-thrown his on-coming-just by-thee him for*  
 mōḍi mij<sup>a</sup>bānī kōi.' Nē tiē āikhū kē, 'pōy<sup>a</sup>rā, tu mā-hārī  
*a-great feast is-done.' And by-him it-was-said that, 'son, thou me-with*  
 rōj-hī āhē, nē mā hundhō tō-j ēhē. Nē āpū tō rāji huw<sup>a</sup>nu  
*always art, and my all thine-alone is. And we indeed happy to-be*  
 nē khuchī huw<sup>a</sup>nu jōj<sup>a</sup>vē, kēw-kē āi tō pāwas muinō ūtō, nē  
*and merry to-be was-proper, because this thy brother dead was, and*  
 phāchhō jiw<sup>a</sup>tā wuyā hē; nē tākāi guinō ūtō, nē phāchhō miliō ēhē.  
*again alive become is; and having-been-lost gone was, and again found is.'*

### NAIK<sup>a</sup>DĪ.

The Naikas or Naik<sup>a</sup>das are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōdīas or Dhunḍias. Thus, some of the specimens received from Surat profess to be written in the Naikī-Dhōdīā dialect. Compare Dhōdīā on pp. 124 and ff., below.

Naik<sup>a</sup>dī has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures :—

|              |   |   |   |   |   |   |   |   |   |   |   |   |        |
|--------------|---|---|---|---|---|---|---|---|---|---|---|---|--------|
| Rewakantha   | . | . | . | . | . | . | . | . | . | . | . | . | 500    |
| Panch Mahals | . | . | . | . | . | . | . | . | . | . | . | . | 8,300  |
| Surat        | . | . | . | . | . | . | . | . | . | . | . | . | 3,300  |
|              |   |   |   |   |   |   |   |   |   |   |   |   |        |
| TOTAL        |   |   |   |   |   |   |   |   |   |   |   |   | 12,100 |

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik<sup>a</sup>dī is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhīlī with a tinge of Marāṭhī. The Marāṭhī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik<sup>a</sup>dī agrees with Gujarātī-Bhīlī and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām<sup>a</sup>vēdī, Phud<sup>a</sup>gī, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc.; of *r* for *l* in *kār*, famine; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No. 26.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHİLĪ OR BHILŌḌĪ.

NAIK<sup>a</sup>ḍĪ DIALECT.

(LUNAWADA STATE, REWAKANTHA.)

Ēk māṇah-nē bē chhōrā hatā. Nē tēō-mā-nā nānāē  
*One man-to two sons were. And them-in-of by-the-younger*  
 bāp-nē kīdhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mā-thī  
*the-father-to it-was-said that, 'father, property-of portion is, that-in-from*  
 ēk bhāg ma-nē āp.' Tēnē tēō-nē dōlat vēchī āpī.  
*one share me-to give.' By-him them-to property having-divided was-given.*  
 Nē thōḍā dāḍā pachhī nānō chhōrō badhu bhēgu karīnē vēg<sup>a</sup>lā  
*And few days after younger son all together having-made far*  
 gām jyō, nē tyā uphāḍī karī pōtānō paisō  
*village went, and there extravagance having-made his money*  
 uḍāvi dīdhō, nē badhu maṭāḍī nākhū. Pachhī tē  
*having-squandered was-given, and all having-cleared was-thrown. Then that*  
 gām-mā mōṭō kār paḍyō. Pachhī tē-nē vītāwā lāgyū. Pachhī  
*village-in great famine arose. Then him-to to-pain it-began. Then*  
 tē gām-nā rēnār-nē tyā rīyō. Nē tēnē pōtā-nā  
*that village-of citizen-of at-the-house he-stayed. And by-him his*  
 chhētar-mā huwarō chār<sup>a</sup>wā mōk<sup>a</sup>lyō. Pachhī huwarō jē śēgō khātā  
*field-in swine to-feed he-was-sent. Then swine what husks eating*  
 hatā, tē khāi pōtā-nu pēt bhar<sup>a</sup>wā-nī mar<sup>a</sup>jī thāi, kōē  
*were, those having-eaten his belly filling-of wish became, by-anybody*  
 āpyu nahī,  
*was-given not.*

The Naik<sup>a</sup>das of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā̃*, etc. Compare *wāchhaḍī-lā*, for the calf; *tih-nē*, to-her; *ākhyā̃*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

#### NAIK<sup>a</sup>DĪ DIALECT.

(JAMBUGHODA, REWAKANTHA.)

Muh-nī dag<sup>a</sup>rī sawār-nī char<sup>a</sup>wā gaī. Tih-nī wāchhaḍī ghēr āchh<sup>a</sup>tī.  
*My cow morning-in to-graze went. Its calf in-house was.*  
 'Tī gāī tih-nē chāṭinē ubhī rahī. 'Dadā, tū wāchhaḍī  
*That cow it having-licked standing was. 'Darling, thou the-calf*  
 chhōḍ. Wāchhaḍī dhāw<sup>a</sup>tī hōī ēṭlē hāy dudh kahāḍū. 'Āyā,  
*loose. The-calf sucking may-be in-so-much I milk will-draw. 'Mother,*  
 badhū nahā kahāḍī lēa; thōḍā kahāḍjē, bīs<sup>a</sup>rā wāchhaḍī-lā  
*all not having-drawn take; a-little draw, the-rest the-calf-for*  
 thōw<sup>a</sup>jē. 'Bahu dhaj, dadā. 'Āyā, gāī-nā dudh pīam ma-lā  
*leave. 'Very well, darling. 'Mother, the-cow-of milk to-drink me-to*  
 bhārē dhaj gamyā 'Ī thōḍāk pī. Tarē sāj-nē khāwā-mā khub  
*very well is-liked. 'This little drink. Then evening-in food-with much*  
 dudh tu-lā āpīh.  
*milk thee-to I-will-give.'*

### FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the calf, I will milk the cow so that the calf may suck.' My child said, 'mother, don't draw all the milk, but only a little, and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well, drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahals Naik'ādi is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suffix *lā*, which is used in addition to the Gujarātī suffix *nē*, also has the form *nā*; thus, *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*; thus, *paisā āp'lā*, the money was given; *pāp kar'nā āchhi*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILODĪ.

NAIK'ĀDĪ DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

|              |            |                           |             |              |                   |            |                 |
|--------------|------------|---------------------------|-------------|--------------|-------------------|------------|-----------------|
| Ēk           | manakh-nē  | bēn                       | putas       | hōnā.        | Nē                | tih-mā-nā  | nānāē           |
| One          | man-to     | two                       | sons        | were.        | And               | them-in-of | by-the-younger  |
| ābās-nē      | ākheḷ      | kē,                       | ‘ābās,      | paisā        | āchhē             | tā-ma-lā   | ma-lā bhāg      |
| father-to    | was-said   | that,                     | ‘father,    | money        | is                | that-of    | me-to share     |
| āp.’         | Nē         | tih-nē                    | paisā       | hastāt       | hō                | yās-lā     | wāṭī            |
| give.’       | And        | him-by                    | money       | in-hand      | is                | them-to    | having-divided  |
| āp'lā.       | Nē         | thōḍā                     | dan         | pachhē       | nānō              | pōy'rō     | jēṭ'lā astā     |
| was-given.   | And        | a-few                     | days        | after        | the-younger       | son        | as-much was     |
| aṭ'lā        | badhā      | ēk'thā                    | karinē      | bhārē        | dūr               | malak-mā   | giyō,           |
| so-much      | all        | together                  | having-made | very         | distant           | country-in | went,           |
| nē           | tyā        | mōj-majā-mā               | pōtānā      | paisā        | uḍāvī             |            |                 |
| and          | there      | pleasure-and-enjoyment-in | his-own     | money        | having-wasted     |            |                 |
| tāk'nā.      | Nē         | tih-nē                    | badhā       | khar'chī     | tākyā             | awār-pahōr |                 |
| were-thrown. | And        | him-by                    | all         | having-spent | was-thrown        | then-after |                 |
| tī           | mulak-mē   | bhārē                     | dukāl       | pad'yā;      | nē                | hōyā-nē    | ṭānk'sāl pad'wā |
| that         | country-in | a-great                   | famine      | fell;        | and               | him-to     | want to-fall    |
| bājhi.       | Tō         | jāinē                     | tē          | malak-nā     | rahēnār-mā-nā     | ēk-nē      | tāhā            |
| began.       | He         | having-gone               | that        | country-of   | inhabitants-in-of | one-of     | there           |
| rihiō;       | nē         | tih-nē                    | pōtā-nā     | khētar-mā    | suw'rā-nē         | tīnā       | chār'wā         |
| remained;    | and        | him-by                    | his-own     | field-in     | swine             | him        | to-graze        |
| mōk'lyā.     | Nē         | jē                        | sīngō       | suw'rā       | khātā             | chhi       | tih-mā-thī      |
| was-sent.    | And        | which                     | husks       | swine        | eating            | were       | them-in-from    |
| pēṭ          | bhar'wā-nē | man                       | hōtō,       | nē           | kōiē              | tī-nē      | nahī āpēl;      |
| belly        | to-fill    | mind                      | was,        | and          | by-anyone         | him-to     | not was-given;  |

nē tō hūsiyār hunā tyārē tī-nē ākhyū kē, 'mōh-nā  
*and he to-senses came then him-by it-was-said that, ' my*  
 ābās-nā kat<sup>lā</sup> majuriyā-nē jāj bhākar āchhī, paṇ huy-tō  
*father-of how-many labourers-to enough bread is, but I-indeed*  
 bhukhē duḥkh pāmū chhū. Hāi uṭhīnē mōh-nā ābās  
*by-hunger misery suffering am. I having-arisen my father*  
 hārē jāū nē tī-nē ākhīs kē, " ābās, hay agāh sāmā  
*near will-go and him-to will-say that, " father, I heaven against*  
 nē tuh-ṇī āgaḷ pāp kar<sup>nā</sup> āchhī; nē āmī tuh-ṇō putas  
*and thy before sin made is; and now thy son*  
 ākh<sup>wā</sup> hay nahā-milē; mōh-nē tuh-nā majuriyā-mā<sup>nā</sup> ēk-nā  
*to-be-called I am-not-worthy; me-to thy labourers-in-of one-of*  
 jēwō gaṇ.<sup>''</sup> Nē tō uṭhīnē tih-nā ābās hārē giyā. Nē  
*like count.''' And he having-arisen his father near went. And*  
 tō āmī ghanā vēg<sup>lā</sup> astā tō tih-nā ābāsē tē-nē  
*he yet far distant was meanwhile his by-father him-to*  
 bhārēlā, nē tih-nē dīyā jēti, nē tō dhām-dainē tih-ṇī  
*he-was-seen, and him-to compassion came, and he having-run his*  
 kōṭ vīṭyā<sup>ā</sup> nē tih-nē kōkā karyā. Nē putas-lā tih-nē  
*neck was-embraced and him-to kisses were-made. And the-son-by him-to*  
 ākhyā kē, ' ābās, hay agāh hāyā nē tuh-ṇī āgaḷ pāp  
*it-was-said that, ' father, I heaven against and thy before sin*  
 kar<sup>nā</sup> āchhī; nē āmī tuh-ṇō putas ākh<sup>wā</sup> nahā-milē.  
*made is; and now thy son to-be-called am-not-worthy.'*  
 Paṇ ābāsē pōtā-nē chākar-lā ākhyā kē, ' dhaj sud<sup>kā</sup>  
*But by-the-father his-own servant-to was-said that, ' good clothes*  
 āṇā nē i-lā puṅ<sup>rāwā</sup>; nē tih-nē hāthē vīṭī ghālō, nē  
*bring and this-to put-on; and on-his hand a-ring put, and*  
 khur-mē jōḍā puṅ<sup>rāwā</sup>; nē āpu khāinē alaṅ kar<sup>jē</sup>,  
*on-feet shoes put; and we having-eaten merriment will-make,*  
 kaṣā-kē ō mōh-nā putas marī gayā astā, tō pāchhā jīw<sup>tā</sup> hōnā;  
*because this my son having-died gone was, he again alive became;*  
 nē ṭakāi gayēl, tē jadyā chhē. Nē hōyā-lā alaṅ wāy<sup>dā</sup>.  
*and lost gone, he found is.' And they merriment began.*

The Naik<sup>a</sup>pi dialect of Surat is still more influenced by Marāṭhī than was the case with the language of the Naik<sup>a</sup>das of Rewakantha and the Panch Mahals. Thus, we not only find the dative suffix *lā* in forms such as *mā-lā*, to me, but often also the Marāṭhī oblique form. Thus, *dēśā-mā*, in the house. Another dative suffix is *dai*; thus, *māṇ<sup>a</sup>sā-dai*, to a man. The genitive and the conjunctive participle are formed as in Marāṭhī; thus, *paisā-chā bhāg*, a share of the property; *ud<sup>a</sup>wūn*, having squandered; *karū-nē*, having done. Similarly also *mājā*, my; *tujā nāw*, thy name; *rahun*, to live.

The form *mā-lā*, my, corresponds to *mā-nō* in connected dialects, and shows the same change of *n* to *l* as we found in the Panch Mahals. In this connexion we may also note forms such as *lāgīn*, he began; *hōijīn*, he became, etc. They correspond to forms ending in *ēl* and *ēlō* in connected dialects.

It would, however, only be waste of time and paper to go into further details. The character of the dialect will appear from the beginning of the Parable of the Prodigal Son which follows.

[No. 29.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌPĪ.

NAIK<sup>a</sup>PI DIALECT.

(DISTRICT SURAT.)

|                         |  |                       |                       |                    |                         |                       |                           |
|-------------------------|--|-----------------------|-----------------------|--------------------|-------------------------|-----------------------|---------------------------|
| Ēk                      | māṇ <sup>a</sup> sā-dai                  | bēn                   | dikh <sup>a</sup> rēs | āsī.               | Tē-mā <sup>ā</sup> -chē | dhāk <sup>a</sup> lē  |                           |
| <i>A-certain</i>        | <i>man-to</i>                            | <i>two</i>            | <i>sons</i>           | <i>were.</i>       | <i>Them-in-of</i>       | <i>by-the-younger</i> |                           |
| bāhās-dai               | ākhi,                                    | ‘bāhās,               | mā-lā                 | paisā-chā          | mā-lā                   | bhāg                  | dē.’                      |
| <i>father-to</i>        | <i>it-was-said,</i>                      | <i>‘father,</i>       | <i>me-to</i>          | <i>money-of</i>    | <i>me-to</i>            | <i>share</i>          | <i>give.’</i>             |
| Nē                      | tēnē                                     | paisā                 | wāthū                 | ōpī.               | Tē                      | thōdā                 | dīs māgē                  |
| <i>And</i>              | <i>by-him</i>                            | <i>money</i>          | <i>having-divided</i> | <i>was-given.</i>  | <i>Then</i>             | <i>a-few</i>          | <i>days after</i>         |
| dhāk <sup>a</sup> lē    | dikh <sup>a</sup> rēs                    | badhā                 | ēk <sup>a</sup> thā   | karūnē             | dūr-chē                 | dēs                   |                           |
| <i>by-the-younger</i>   | <i>son</i>                               | <i>all</i>            | <i>together</i>       | <i>having-made</i> | <i>distance-of</i>      | <i>country</i>        |                           |
| gā,                     | nē                                       | tathai                | majhā                 | karūnē             | paisē                   | ud <sup>a</sup> wūn   | mēli.                     |
| <i>went,</i>            | <i>and</i>                               | <i>there</i>          | <i>pleasure</i>       | <i>having-made</i> | <i>money</i>            | <i>having-wasted</i>  | <i>was-thrown.</i>        |
| Nē                      | badhā                                    | khar <sup>a</sup> cha | mēh <sup>a</sup> lī   | māgē               | tē                      | dēsā-mā               | mōtō                      |
| <i>And</i>              | <i>all</i>                               | <i>having-spent</i>   | <i>was-thrown</i>     | <i>afterwards</i>  | <i>that</i>             | <i>country-in</i>     | <i>a-great</i>            |
| dukāl                   | paḍīn,                                   | nē                    | tahā-lā               | āp <sup>a</sup> dā | paḍaw                   | lāgīn.                | Nē tō jāhūnē              |
| <i>famine</i>           | <i>fell,</i>                             | <i>and</i>            | <i>him-to</i>         | <i>distress</i>    | <i>to-fall</i>          | <i>began.</i>         | <i>And he having-gone</i> |
| dēsā-chā                | wat <sup>a</sup> nī-mā <sup>ā</sup> -chē | ēkā                   | hārī                  | rahun              | lāgīn.                  | Nē                    | tēnē pōtā-chā             |
| <i>country-of</i>       | <i>natives-in-of</i>                     | <i>one</i>            | <i>with</i>           | <i>to-live</i>     | <i>began.</i>           | <i>And</i>            | <i>by-him himself-of</i>  |
| khēt <sup>a</sup> rā-mā | bhōṇḍ                                    | chāraw                | daw <sup>a</sup> dī.  | Tē                 | jē                      | sēng                  | bhōṇḍ khāt                |
| <i>field-in</i>         | <i>swine</i>                             | <i>to-graze</i>       | <i>it-was-sent.</i>   | <i>Then</i>        | <i>which</i>            | <i>husks</i>          | <i>swine eating</i>       |
| āsī                     | tē-mā <sup>ā</sup> -thī                  | pōtā-chā              | pēt                   | bharūū-chī         | tyā-chī                 | mar <sup>a</sup> jī   | āsī, nē                   |
| <i>were</i>             | <i>those-in-from</i>                     | <i>himself-of</i>     | <i>belly</i>          | <i>filling-of</i>  | <i>him-of</i>           | <i>wish</i>           | <i>was, and</i>           |

kōh<sup>a</sup>ṇē      ōpī      nahi ;      nē      tōhō      hōśiār      hōijīn      tahī      tēṇē  
*by-anyone    was-given    not ;    and    he    on-senses    became    then    by-him*  
 ākhi      jē,      ‘ mājā      bāpā-chē      kalēk      majurā-chē      ghaṇē      bhākar      āhē ;  
*it-was-said    that,    ‘ my    father-of    many    servants-of    much    bread    is ;*  
 paṇ      maī      bhukē      marat      āhē.      Maī      ūṭhū-nē      mājā      bā-pāsē  
*but    I    by-hunger    dying    am.    I    having-arisen    my    father-to*  
 jāhī,      nē      tahā-lā      ākhī      jē,      “ maī      par<sup>a</sup>mēśarā-chē      nē      tujā  
*will-go,    and    him-to    will-say    that,    “ by-me    God-of    and    thine*  
 pāp      karī      āhē,      nē      ātā      tujā      dīkh<sup>a</sup>ras      ākhū      ghaṭai      nahī ;  
*sin    done    is,    and    now    thy    son    to-be-called    is-proper    not ;*  
 mā-lā      tujā      majurā-mā<sup>~</sup>-chē      ēk      majur      gaṇ.”’      Nē      tō      ūṭhūnē  
*me-to    thy    servants-in-of    one    servant    count.”’    And    he    having-arisen*  
 pōtā-chā      bāp-sī      giā.  
*his-own    father-to    went.*



## MĀWOCHĪ.

The Māwchīs or Mauchis are a Bhil tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvīts, and are mostly cultivators.

The Wārlis of Khandesh are said to speak a form of Māwchī. Compare Vol. vii. pp. 141 and ff.

The estimated number of speakers of the Māwchī dialect is 30,000.

## AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Mauchi and Pavra Dialects*. Bombay Government Central Press, 1902.

Māwchī is a dialect of Gujarātī Bhilī of the same kind as Chōdhrī, Dhōḍiā, Gāmtī, Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhil dialects. Thus, *bōhī*, a sister; *bōh*, sit; *kōī*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōhō*, *tōō*, and *tō*, thy; *tyāhā*, *tyāā*, and *tyā*, his; *ēhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *kōī*, having done; *bōlē-hē*, he says; *ē-hē*, it comes.

An *r* is usually dropped between vowels; thus, *kōī*, having done; *mōū*, I may die; *dūu*, far; *bōhī*, i.e. *bharī*, having filled.

*S* is replaced by *h*; thus, *dōhō*, ten; *bē vihi*, forty; *wōhatī*, dwelling; *nhā*, run. Forms such as *paisō*, or *paišō*, money, however, also occur.

**Nouns.**—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son; plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms; thus, *jāyā*, they became; *lāgē*, they began. The plural of other masculine bases usually ends in *ē*; thus, *ḍōg<sup>r</sup>rē*, cattle; *ḍuk<sup>r</sup>rē*, pigs; *māhē*, men. Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhiā* or *pōhiō*; *ghōḍī*, a mare; plural *ghōḍiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *mauj-mā*, in merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter; *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marāṭhī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *hē*, *hē*; thus, *māhē*, by the man; *ābōhē pāṅgad dēni*, the father-by a-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōy<sup>r</sup>rā-hān*, to the sons.

The ablative is formed by adding *nē*; thus, *rānā-māy-nē*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

*mā ābō-hā kōlā āw<sup>a</sup>tyā-hāl*, to how many servants of my father's; *bhōg<sup>a</sup>wān-ē ihĩ*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house; *pōhi-ē*, of a daughter.

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields; *gahā-mē*, in the house. *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

**Pronouns.**—The following are the personal pronouns :—

|   |   |
|---|---|
| <i>ē</i> , <i>ēhĩ</i> , <i>ahĩ</i> , I. | <i>tũ</i> , thou.                           |
| <i>mayē</i> , by me.                    | <i>tuē</i> , by thee.                       |
| <i>māl</i> , to me.                     | <i>tūl</i> , to thee.                       |
| <i>mā</i> , my.                         | <i>tōhō</i> , <i>tōō</i> , <i>tō</i> , thy. |
| <i>amhā</i> , <i>amā</i> , we.          | <i>tumhā</i> , <i>tumā</i> , you.           |
| <i>amhē</i> , <i>āmē</i> , our.         | <i>tumhē</i> , <i>tumē</i> , your.          |

Demonstrative pronouns are *ō*, fem. *ih*, obl. *yā*, this; *tō*, fem. *tī*, obl. *tyā*, that; *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēp<sup>a</sup>lō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kũ* or *kō*, who? *kāy*, what?

**Verbs.**—The present tense of the verb substantive is,—

|                                       |                          |
|---------------------------------------|--------------------------|
| Singular, 1. <i>haũ</i> , <i>hũ</i> . | Plural, 1. <i>hējē</i> . |
| 2. <i>hai</i> , <i>hē</i> .           | 2. <i>hētā</i> , etc.    |
| 3. <i>hai</i> , <i>hē</i> .           | 3. <i>hētā</i> , etc.    |

Or *hē*, *hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *mōũ*, I die, I may die; *rōhē*, thou livest; *ākhē*, he said; *mā sōdē*, or *sōdē-hē*, don't leave me.

The present tense of finite verbs is formed as follows :—

*thōkũ-hũ*, I strike; *thōkē-hē*, thou strikest, he strikes; plural *thōk<sup>a</sup>tā-hā* or *thōk<sup>a</sup>tē-hē*. In the singular we also find forms such as *jātō-hō*, I go, thou goest, he goes; and in the plural *jāhũ*, we go; *jāhā*, you go; *jāhā* or *jā*, they go.

The past tense is formed as in connected dialects by adding *yō* (*ō*), *nō*, *lō*, etc.; thus, *gōyō*, he went; *lūgē*, they began; *ēnā*, we came; *gunhō kōlō hai*, sin is done; *kāyel*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōk<sup>a</sup>nō*, to beat, is,—

|                               |   |
|-------------------------------|---|
| Singular, 1. <i>thōkihĩ</i> . | Plural, 1. <i>thōkũ</i> , <i>thōkuhũ</i> .    |
| 2. <i>thōkihĩ</i> .           | 2. <i>thōk<sup>a</sup>hā</i> , <i>thōkĩ</i> . |
| 3. <i>thōkĩ</i> .             | 3. <i>thōkihĩ</i> , <i>thōkĩ</i> .            |

Other forms are *dēĩ*, I shall give; *rōhĩ*, I shall be; *kōhũ*, we shall make. The form *hōrĩ*, I may be, seems to be miswritten for and identical with *rōhĩ*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēśī; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simcox remarks that the native who prepared the texts for him has to some extent been influenced by Marāṭhī, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[ No. 30.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

### SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yōkā mähū-lā bēn pōhē hatē. Tyā-māy-nē wāhānō pōhō  
*A man-to two sons were. Them-among-from the-younger son*  
 ābōhō-lā ākhē, 'ābā, mā wātō jī jin<sup>a</sup>gī ē-hē tī māl  
*father-to says, 'father, my share what property comes that to-me*  
 dējē.' Pāchhē tyāē āpē jin<sup>a</sup>gī tyāhā wātī dēnēl.  
*give.' And by-him his-own property to-them having-divided was-given.*  
 Pāchhē dighā dihī nāy jāyā tāw wāhānō āpē jin<sup>a</sup>gī ēk-ṭhāī  
*Then many days not became then the-younger his-own estate together*  
 kōī dighā dūu mulukhā-mā niñghī gōyō. Pāchhē tā  
*making a-far distant country-into having-started went. Then there*  
 tyāē mauj-mā rōhī hōggā paīsā udāvī dēnā.  
*by-him riotous-living-in having-lived all coins having-squandered were-given.*  
 Tyāē hōggā paīsā khōrcha kōī dinā tāwāl tyā  
*By-him all coins expense doing were-given that-time that*  
 mulukhā-mā jābarō kāl pōdyō; pāchhē tyāhāl ōḍ<sup>a</sup>chan pōḍ<sup>a</sup>wā  
*country-in a-mighty famine fell; and to-him difficulty to-fall*  
 lāgī. An tō gayō an tyā wōhatī-māy-nē yōk asāmīl  
*began. And he went and that habitation-among-from one to-man*  
 milyō. Tyāē tyāhāl āpē khēti-māy ḍuk<sup>a</sup>re chārā-hāṭī  
*joined. By-him to-him his-own field-into swine grazing-for*  
 dawādī dēnā. Ḍukar jō kōṇḍō khāyē tō tyāhāl jōdatō,  
*having-sent was-given. Swine which husks ate that to-him were-got.*  
 tō pēt bōhī khātō; panē tyāhāl kōda mähē  
*then belly filling he-would-have-eaten; but to-him any by-man*  
 dēnō nāī. Pāchhē tyāl ōkkal ēni tāwāl tō bōlē-hē, 'mā  
*was-given not. Then to-him wisdom came that-time he says, 'my*

ābōhā ihī kōlā āw<sup>tyā</sup>-dhōr<sup>kyā</sup>-hāl dighi pēt bōhī  
*father's near how-many ploughmen-herdmen-to much belly filling*  
 ghāṭā-bhākēhē jōdē-hē; an ē ihī bhukē mōū; ē ami  
*bread obtained-is; and I here with-hunger am-dying; I now*  
 uṭhīnē ābōhā pāī jāyē tyāhāl ākhihī, "ābōhō, ēhī tuhī an  
*arising father near going to-him will-say, "father, I with-you and*  
 bhōg<sup>wān</sup>-ē ihī gunhō kōlō haī; ēhī āj-nē tōhō pōhō  
*God-of with sin done have; I to-day-from your son*  
 dēkhāyō naī; māl ēk tōhō autyā-mā rakhī lē."'  
*seen am-not; me one your servants-among having-kept take."'*  
 Pāchhē tō uṭhyō anē ābōhō-ēsē ēnō. Abēhē tyāhāl  
*Then he arose and father-near came. By-the-father to-him*  
 dūu dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,  
*at-a-distance was-seen and to-him compassion came and running he-went,*  
 tyā gōdhī-māy bilagī pōdyō, an tyāhē pōhāl gulā dēnō.  
*his neck-on embracing fell, and by-him the-son-to a-kiss was-given.*  
 Pāchhē ābōhō-lā ākhē-hē, 'ābbā, miyē bhag<sup>wān</sup>-ā pāp kōyēl, aju  
*Then father-to he-says, 'father, by-me God-of sin was-done, and*  
 tō-bi pāp kōyēl; ēhi tōhō pōhō dēkhāyō (sōbhāyō) naī.  
*your-also sin was-done; I your son to-be-seen (to-become) am-not.'*  
 Panē ābōhō autyāhāl ākhē, 'hāri kuḍ<sup>ti</sup> lēi ijē tī  
*But the-father to-servants says, 'good a-robe having-taken come that*  
 tyāhā āng-mā ghālī dā; an hātā-māy yōk mundi, pāgā-mā mōchē  
*his body-on having-put give; and hands-on one ring, feet-on shoes*  
 ghālī dā; pāchhē āpē khāī-pī-nē maujā kōhū;  
*having-put give; and-then we having-eaten-and-drunk merriment shall-make;*  
 ēlō mā pōhō mōī gayōl, tō ami jiv<sup>to</sup> jāyō; mā pōhō  
*this my son having-died was-gone, he now alive became; my son*  
 tākāī gōyō, tō ami jadyō. Hōgāhē mōjā kōtē  
*having-been-thrown-away went, he now is-found.' All merriment to-do*  
 lāgē.

began.

Tyāhā mōṭhō pōhō rānā-māy hatō. Tō rānā-māy-nē niñghī  
*His elder son field-in was. He field-in-from starting*  
 gōhā pāī ēnō an nāch<sup>tē</sup>-hē an gīt gātē-hē  
*of-house near came and dancing-are and song singing-are*  
 wāṭē wanāyō. Tyāhē āpē autyāl hāt kōin  
*on-the-way it-was-heard. By-him his-own to-servant calling having-made*  
 hōdē-hē, 'ēlā kāy gōrdi kōī rōhyā?' Tō tyāhāl ākhē, 'tō bahā  
*he-asks, 'these what noise making are?' He to-him says, 'thy brother*  
 ēnō-hō; an tō gō-hō hārō ēnō-hō tyā-māy tō ābōhē  
*come-has; and he to-house safe come-has therefore thy by-father*

pāngāḍ dēni.' Tō ragawāyō an gāhā-mē nai jāy.  
*a-feast was-given.' He got-angry and house-in not would-go.*  
 Tyā-hāṭi tyā ābōhō bāā yēnō an tyāhā rāyō kōyā. Tō  
*Therefore his father out came and his entreaties were-made. He*  
 ābōhōl ākhyā, 'dēkh ābōhō, ēhī tōhō olā dihī chāk'rī kōī, an  
*to-father said, 'see father, I your these days service did, and*  
 tō hōbad kōdhī mōdyā nahī; an mā hōb'ti miḷi mauj  
*your words ever were-broken not; and my friends with merriment*  
 kōrā-hāṭi tuē māl olā dihā-māy [ēk pāṭhaḍā bī nai  
*making-for by-thee to-me these days-in one kid even not*  
 dēnā; jyā pōhē tō jin'gī thayyō hāṭi uḍāvi  
*was-given; which by-son your property women for having-wasted*  
 dini tō ēnō tōlā-māy tyāhāl pāngāḍ dēni.' Pāchhē ābōhō  
*was-given he came that-in to-him a-feast was-given.' Then the-father*  
 tyāhāl ākhē, 'tū hōggā dihī mā pāī rōhē; jē mā pāī  
*to-him said, 'thou all days my near art-living; what me with*  
 haē tē hōggā tō-ch haē; tō bahā mōī gōyō hatō, tō  
*is that all, thine-alone is; thy brother having-died gone was, he*  
 ami jiv'to jāyō; tākāī gōyō hatō, tō ami jadyō;  
*again alive became; having-been-lost 'gone was, he again 'was-found;*  
 yā-hāṭi āpē mauj kōr'nī hārā hatā."  
*this-for by-us merriment to-be-made good was."*

[No. 31.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

## SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār<sup>a</sup>bhārī hātō. Tō rānā-māy pāĩ bōy.  
*One village-headman there-was. He field-in water was-filling.*

Tōlā-māy pāt dhōī mōgē yōnī. Tī mōgē kāy bōl<sup>a</sup>tī  
*Then channel holding a-crocodile came. That crocodile what speaking*  
*lāgī, 'kār<sup>a</sup>bhārī, ahī gōṭh ākhu-hū, tī wanāĩ lijē.' Kār<sup>a</sup>bhārī*  
*began, 'O-kār<sup>a</sup>bhārī, I a-story tell, that hearing take.' The-kār<sup>a</sup>bhārī*  
*til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōī-māy*  
*to-her says, 'what telling-art that tell.' She what says, 'me river-into*  
*pōchādī dē; tul ahī māsē dhōī dēī.' Tōlā-māy*  
*having-conducted give; to-you I fishes catching will-give.' Then*  
*kār<sup>a</sup>bhārē til ukhalī lidī, nōī-māy rēkāō*  
*by-the-kār<sup>a</sup>bhārī her having-lifted she-was-taken, the-river-in on-the-sand*  
*lāī gayō. Tō ākhē, 'tul rēkāō sōḍī dāũ ?'*  
*having-taken he-went. He says, 'thee on-the-sand having-left may-I-give ?'*  
*Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōḍē.'*  
*She says, 'me water-into having-taken go; here not leave.'*

Tōlā-māy tō māṇḍī-ōlā pāyā-māy lāī gayō; kār<sup>a</sup>bhārī ākhē,  
*Then he thigh-deep water-into having-taken went; the-kār<sup>a</sup>bhārī says,*  
*'īhi sōḍũ.'* Tī ākhē, 'māl īhi mā sōḍē-hē' kōm<sup>a</sup>rā-ōlā  
*'here I-may-leave.' She says, 'me here not thou-leavest' waist-deep*  
*pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōḍũ ?' Tī*  
*water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She*  
*ākhē, 'īhi mā sōḍē.' Maṅ ghōgī-ōlā pāyā-māy lāī gōyā.*  
*says, 'here not thou-leavest.' Then neck-deep water-into carrying went.*

Pāsē tō kāy ākhē, 'īhi sōḍũ ?' Tī ākhē, 'sōḍī-dē.'  
*And-then he what says, 'here may-I-leave ?' She says, 'leave.'*

Tēhē sōḍī dēni. Tī pāyā-māy taḷil jāī  
*By-him having-left she-was-given. She water-into to-the-bottom going*  
*bōṭhī, pāgāl dhōī lidā. Pāsē tā yōk bail chōṭā-chōṭā*  
*sat, the-foot holding was-taken. Then there one ox grazing-grazing*

pāyāō yanō. Tyāl kār<sup>a</sup>bhārī ākhē, 'māl mōgē dhōī  
*on-water came. To-him the-kārbhārī says, 'to-me by-crocodile holding*  
 rākhyā, māl sōḍī dēwād.' Tō bail kāy ākhē, 'tū,  
*is-kept, me having-released cause-her-to-give.' The ox what says, 'you,*  
 ahī nawā hatō tāw kāmāi kōi khādī; ami ahī nimbar  
*I young was then cultivation making did-eat; now I old*  
 hōi gōyā ami māl dān nāy chārō nāy; āī kākī  
*having-become went now to-me grain not grass not; I at-all*  
 sōḍū nāy.' Bail pāi piinē ninghī-gayō. Tōlā-māy  
*will-release not.' The-ox water having-drunk went-away. In-the-meantime*  
 tyāja ghōḍō yēnhō; ghōḍāl kāy ākhē, 'māl mōgē dhōī  
*his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding*  
 rākhyā, sōḍavi dējē.' Tō ghōḍō kāy ākhē, 'ahī  
*is-kept, having-caused-her-to-release-me give.' The horse what says, 'I*  
 nawā hatō tāw bōhi phirē; ahī dāyō jāyō māl chōndī  
*young was then riding you-went-about; I old have-become to-me grain*  
 nāy chārō nāy, ahī kākī sōḍū nāy.' Pāsē gāy yāni;  
*not grass not, I at-all will-release not.' Then a-cow came;*  
 til ākh<sup>a</sup>tā lāgyō, 'māl mōgē dōhyō.' Tī gāy kāy ākhē,  
*to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,*  
 'ahī kāy kōū? ahī nōbī hatī tāw mā dudh kāḍhi khādā;  
*'I what should-do? I young was then my milk drawing you-ate;*  
 ami dāī hōi gōi māl dān nāy charō nāy, ahī kāy  
*now old having-become I-went to-me grain not fodder not, I at-all*  
 sōḍū nāy.' Pāsē kōlhō ēnō; tyāl kār<sup>a</sup>bhārī ākhē,  
*will-release not.' Then a-jackal came; to-him the-kārbhārī says,*  
 'kōlā bhāū, māl mōgē dhōī rākhyā, tū māl sōḍī-dē.'  
*'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'*  
 Pāsē kōlhā kāy ākhē, 'kār<sup>a</sup>bhārī, tū gāṇḍō hay; tūl  
*Then the-jackal what says, 'O-kārbhārī, you a-fool are; to-you*  
 mōgē dhōyā nāy; tō hātā-māy dēngārō hay tō dhōyō.'  
*by-the-crocodile is-held not; your hand-in a-rod is that is-held.'*  
 Mōgē uṭhī pāg dēnō sōḍī an dēngārō  
*The-crocodile-by getting-up foot was-given having-let-loose and the-rod*  
 dhōī lidō. Tōlā-māy kār<sup>a</sup>bhārī nhāi pōdyō.  
*holding was-taken. In-the-meantime the-kārbhārī having-escaped fell.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Headman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.



[ No. 32.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌDĪ.

MĀWCHĪ DIALECT.

(DISTRICT KHANDESH.)

## SPECIMEN III.

Ēk mahāl bēn pōhā hatē. Tyā-mē-nē wāy<sup>a</sup>hānō pōhō ābāl  
*One to-man two sons were. Them-in-of the-younger son to-father*  
 akhē-hē, 'ābā, jō māl-pōy<sup>a</sup>chhō mā bhāgē i tō  
*says, 'father, what property-(and-)money my in-share comes that*  
 māl dē.' Pāchhē ābāhē ēlā pōy<sup>a</sup>rāhān māl wātī  
*to-me give.' Then by-the-father those to-sons property having-divided*  
 dēnā. Pāchhē thōdyā diham wāy<sup>a</sup>hānō pōhō ēlō bādō māl  
*was-given. Then a-few in-days the-younger son that whole property*  
 ēk<sup>a</sup>tō kōinē mul<sup>a</sup>khāl nigī gōyō, anē tihī jāinē  
*together having-made to-a-country having-gone went, and there having-gone*  
 dām<sup>a</sup>rāyē ēlō bādō paīsō kharchī ṭākiō. Pāchhē  
*in-luxurious-living that whole money having-spent was-thrown. Then*  
 ēlāyē ēlō bādō paīsō kharchī ṭākiō tōvē ēlā mul<sup>a</sup>khām  
*by-him that all money having-expended was-thrown then that in-country*  
 mōtō kāl pōdiō, tē-kōinē ēp<sup>a</sup>lāl mōṭhī ōkhō pōḍā lāgiō.  
*a-great famine fell, therefore to-him great difficulty to-fall began.*  
 Pāchhē ēlō pōhō ēlā-ch mul<sup>a</sup>khā-mē-nē ēk mahāhī jāinē  
*Then the son that-very country-in-of one to-gentleman having-gone*  
 rōyō. Tiyēnē tyāl dōg<sup>a</sup>rē chārā āpē rānām dōw<sup>a</sup>dyō. Tōvē  
*lived. By-him him cattle to-graze his in-jungle was-sent. Then*  
 hāw<sup>a</sup>jē jyā jhādā-chhāl khātē-hē tī khāinē tō āpē dēḍ  
*the-pigs what trees-(and-)husks eating-were that having-eaten he his belly*  
 bōvī ēhē tyā mōnām vichār yanō; anē kūyē tyāl  
*should-be-filled so his in-mind a-thought came; and by-anybody to-him*  
 kāi dēnō nāy. Tēn-pāchhē ēlō sud<sup>a</sup>wō yēinē ākhā  
*anything was-given not. Afterwards he on-senses having-come to-say*  
 lāgyō, 'mā ābāhā kōlā āw<sup>a</sup>tyāhān bhōr<sup>a</sup>pūr bhākē hēy, ān  
*began, 'my father's how-many to-servants sufficient bread is, and*  
 āi bhukō mōhū. Āi uṭhīnē mā ābāhē jāhī an tyāl  
*I of-hunger die. I having-arisen my to-father will-go and to-him*  
 ākhihī, "ābā, māyē dēw hōmōr chhōḍinē tō hōmōr pāp  
*will-tell, "father, by-me God before having-forsaken of-thee before sin*

kōyō hēy; āmī-pāhēñ tō pōhō ākhāñ āi wāj<sup>vi</sup> nāy, tō ēk<sup>da</sup>  
*done is; henceforth thy son to-tell I fit am-not, thy one*  
 āw<sup>tyā</sup> pōr<sup>mānē</sup> māl thōw.”” Tēn-pāchhē ēlā uṭhīnē āpē  
*servant like me keep.”” Afterwards he having-arisen his-own*  
 ābāhī gōyō. Tōvē tō dur hē olām tyā ābōhō tyāl  
*to-father went. Then ‘he a-far is meanwhile his father him*  
 hēinē rōḍā<sup>ñ</sup> lāgyō, anē tiyē daudī jāinē tyā gōghim  
*having-seen to-cry began, and by-him running having-gone his on-the-neck*  
 bil<sup>gi</sup> pōdyō anē tyā mukō lēdō. Pāchhē pōhē<sup>ñ</sup> tyāl  
*embracing fell and his kiss was-taken. Then by-the-son to-him*  
 ākhyō, ‘ābā, dēw hōmōr tō hōmōr āi pāp kōyō hē,  
*it-was-said, ‘father, God before of-thee before (by-)me sin done is,*  
 anē āmī-pāhīnē tō pōhō ākhāha āi wāj<sup>vi</sup> nāy hē.’ Pōñ  
*and henceforth thy son of-to-be-called I fit not am.’ But*  
 ābāyē āpē āw<sup>tyāl</sup> ākhyō, ‘hārō khāy<sup>nō</sup> āinē  
*by-the-father his-own to-servants it-was-told, ‘good to-eat having-brought*  
 yāl dā; anē yā āthām vīṭi, pāgām jōḍē gālā; pāchhē  
*to-this-one give; and his on-hand a-ring, on-the-feet shoes put; then*  
 āpā khāinē mōjā kōhū; kēhē-kī ō mā pōhō mōi  
*we having-eaten pleasure shall-make; because this my son having-died*  
 goyō āthō, tō phirīnē jīw<sup>to</sup> jāyō; anē dōw<sup>di</sup> gayō āthō, tō jōdyō  
*gone was, he again alive became; and lost gone was, he found*  
 hē.’ Tōvē ēlē mōjā kōrā<sup>ñ</sup> lāgē.  
*is.’ Then they merriment to-do began.*

## NŌRĪ.

Nōrī is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nōrī dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nōrī dialect is related to Barēl, the Bhīlī of Rajpipla, Pāwri and the Bhīl dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *māinū*, to strike; *mōō*, I die; *utā* and *hōtā*, were; *kō*, house; *kōdō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *honū*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōā*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mē*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ē*; thus, *chhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māhi*, and *mē*.

The usual personal pronouns are,—

|                   |                      |   |
|-------------------|----------------------|---|
| <i>ōi</i> , I.    | <i>tū</i> , thou.    | <i>hōnō</i> , <i>wō</i> , <i>tō</i> , <i>yō</i> , he. |
| <i>mā</i> , my.   | <i>tā(ā)</i> , thy.  | <i>(ti)yā</i> , his.                                  |
| <i>amē</i> , we.  | <i>tumē</i> , you.   | <i>hōnā</i> , <i>tē</i> , they.                       |
| <i>māa</i> , our. | <i>tumāa</i> , your. | <i>tiyā</i> , their.                                  |

There are, however, several other forms. Thus *māh*, he; *tiyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows :—

|                               |                        |
|-------------------------------|------------------------|
| Sing. 1. <i>hū</i> .          | Plur. 1. <i>hōjē</i> . |
| 2. <i>hōyō</i> .              | 2. <i>hōyā</i> .       |
| 3. <i>hōyō</i> , <i>hōē</i> . | 3. <i>hōyā</i> .       |

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū*, I strike; *rōinū*, he is; *māinū*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dētnū*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give; *bāndā*, bind; *mēhā*, put, *kānō*, put on.

The conjunctive participle ends in *i* to which *t* or *tē* is usually added. Thus, *khōi*, having spent; *kōit*, having done; *gug<sup>a</sup>ditē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarāṭī Bhilī. Thus, *chārō*, in order to tend; *khāō*, to eat; *kōinū*, to make.

The form *gōy<sup>a</sup>nā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[ No. 33.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌPĪ.

NŌRĪ DIALECT.

(STATE ALI RAJPUR.)

### SPECIMEN I.

Kōdā māṭiyō bēn chhuā utā. Ē-kā-rōtē nānō chhuō bōniyō,  
*Some man-to two sons were. Them-from younger son said,*  
 ‘bāh, jō wāṭō, tū māhu āpē.’ Pāchhā thōḍā diho-māhi  
*‘father, what share, that me give.’ Afterwards few days-in*  
 nānō chhuō badu ṭōlu kōit chhēṭu mulukh jātu-rōēnū.  
*the-younger son all together having-made far country(-to) going-was.*  
 Pōh tāh gōitū gāḍāi-mā mālē khōi ṭākyu. Tabārū  
*And there went riotousness-in property squandering was-thrown. Then*  
 tāh badu kāl paḍinō, nabalā hōit gōyu. Tīvī tā  
*there big famine fell, distressed becoming he-went. Then there*  
 jātyē tiyā māṭi āyū pāwar rōyū. Tiyaḥ pāwarō huwar  
*going then man with servant lived. By-him the-servant swine*  
 chārō mōkanyu. Tahāru huwar chhuḍē khātu-tū tē chhuḍā  
*to-feed was-sent. Then swine husks eating-was those husks*  
 pāwar khātū-tū; pōh tiyā pāwarōh kōḍā khāō nā āpyō.  
*the-servant eating-was; but that to-servant by-anyone to-eat not was-given.*  
 Tiya pāchhē hud āyī, tahārū tū bōniyu, ‘māh bāh majuryā  
*That after sense came, then he said, ‘my father’s servants*  
 āwatā, tihō pōṭō pōit rōṭu mila-hē, pōh ōī phukō mōō.  
*come, to-them belly having-filled bread got-is, and I with-hunger die.*  
 Ōī uṭhīt māh bāh balah jāhī pōh tiyaḥ kōhī, “bāh,  
*I arising my father near will-go and to-him will-say, “father,*  
 bhag<sup>a</sup>wān-jī-nē kōa-mā pōh ōī tiyā sām<sup>a</sup>nu bij<sup>a</sup>nu kām kōayū. Āmē  
*God-of house-in and I of-thee(?) before evil deed was-done. I*  
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunē pāwarō dākhōl  
*your son to-say worthy not am. Now thou me servant like*

rākhē." " Phirit uṭhit mäh bāh āyū göyū. Tahārū chhētu  
*keep."* *Again arising he father near went. Then far*  
 hōtu, tō bāh dēkhīt pād<sup>a</sup>yu, tiyā mōn-mā vichār āvit  
*was, then father seeing got, his mind-in reflection coming*  
 göyu, pōh gug<sup>a</sup>ditē göyū tāh<sup>a</sup>rō gaḷā-māy tōit gua dētnū.  
*went, and running went his neck-on falling kiss was-given.*  
 Pāchhō mäh bāhō bōninū, 'bāh, bhag<sup>a</sup>wān-jī-nē kōa-mā pōh  
*Then he to-father said, 'father, God-of house-in and*  
 ḍī tiyā sām<sup>a</sup>nu bij<sup>a</sup>nū kām kōayū. Āmē tāa chhuu kōō  
*I of-thee (?) before bad act was-done. I thy son to-say*  
 jōgu nāa rōyū.' Pēh chhōā bāh pāw<sup>a</sup>rōh kōhyū, 'chhōā  
*worthy not am.'* *But his father to-servants said, 'him*  
 kōatā aṅgar<sup>a</sup>khō nētā āya; tiyā āk<sup>a</sup>dyō-māya mundī pōh gōdā-māya jāhādē  
*for cloth taking come; his finger-on ring and foot-on shoe*  
 kānō. Pōh hājō jāit wāchhaḍō nētā āw yāh wādā; amē  
*put. And good having-become calf taking come it kill; we*  
 khāū pōh amē rāji huit göy<sup>a</sup>nā, kōhtāh mā chhōō  
*will-eat and we merry having-become will-go, because my son*  
 mōit gōinū, tō pāchhō jīwayū; pōh takāt göyu, tō pāchhō  
*having-died went, he again revived; and lost went, he again*  
 jōḍīnu.' Rāji hōit göy<sup>a</sup>nā tiwār wālat<sup>a</sup>nā.  
*was-found.'* *Merry becoming to-go prepared began.*

Tahā dāyarō chhōō khētō-mā utō. Khētō-mā-rōta nik<sup>a</sup>līt kōa āviyū,  
*Then eldest son field-in was. Fields-in-from having-gone house came,*  
 .tiyāh bājē wāj<sup>a</sup>tē nāch nāchat<sup>a</sup>nē ham<sup>a</sup>linū. Pāw<sup>a</sup>rō bōnāviyū,  
*by-him music playing dance dancing was-heard. A-servant called,*  
 'eyā kahā īhi kōatā?' Tiya īhī kōhiyū, 'tā pāhiyu āvinū,  
*'that why here doing?' By-him here it-was-said, 'thy brother came,*  
 tahārū tāh bāh hāl miliyu tiyā-kōatā waḍu wāchhaḍu māinū.'  
*then thy father safe met therefore big calf was-killed.'*  
 Tahārū hōnū rihāinū pōh kōa-mā nāhī göyu. Tahār tiyā  
*Then he got-angry and house-in not went. Then his*  
 bāhū bāh<sup>a</sup>tu āvit ham<sup>a</sup>jāu walinū. Tiya bāh hisāb  
*father outside coming to-entreat began. By-him father answer*  
 dēdu, 'tā mē ētē barahē chāk<sup>a</sup>rī kōaī; jē tū  
*was-given, 'thy by-me so-many years service was-done; what thou*  
 guṭhī kōayā mē guṭhī kōaī. Tahārū hōgā arī khuṣī  
*word saidst by-me word was-done. Then friends with merry*  
 kōāwaliyā tū kadī mähunē gidlyō tēw nāh āpiyū. Pōh  
*to-make thou ever to-me a-kid even not was-given. But*  
 itō tāh māl dhan utō, tē uḍāḍi tākyō, wō  
*so-much thy property wealth was, that squandering was-thrown, that*

ahī khawaḍāvīt dēdho, tōa chhōa āvinū tiyā kōatā ēwaḍu  
*harlots (?) feeding was-given, thy son came his sake-for such*  
 baḍa wāchhaḍu māinū.' Bāh chhōa kōyū, 'hōi mā chhuā,  
*big calf was-killed.' The-father to-son said, 'O my son,*  
 tū mā-arī ratajō, pōh māa ṭakō pēsu tāa hōyē. Rājī  
*thou me-near livest, and my all money thine is. Merry*  
 kōinū bāanū hōyē kā tāh pāhyū mōit gōitū, pāchhō  
*to-make good is because thy brother having-died had-gone, again*  
 jiviyū; pōh ṭakāt gōitū, pāchhō jōḍiyū.'  
*revived; and lost had-gone, again was-found.'*

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhīl dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhīl dialects are said to be spoken in the Nawsari Division, *viz.*, Rāṇī, Chōdhri, Dhōḍiā, Gāmṭī, Kōṅkaṇī, Kaṭhōḍī, Kōṭalī, Māwchī, Naikḍī, Wālvī, and Wārli. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭalī and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārli have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārli of Khandesh are said to speak a form of Mawchī, and the same is probably the case in Nawsari. Kaṭhōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvī. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Chōdhri, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

| Name of dialect.  | Old estimates. | Census figures. |
|-------------------|----------------|-----------------|
| Chōdhri . . . . . | 86,258         | 14,721          |
| Dhōḍiā . . . . .  | ...            | 1,784           |
| Gāmṭī . . . . .   | 41,615         | 32,971          |
| Carried over .    | 127,873        | 49,476          |

| Name of dialect.  | Old estimates. | Census figures. |
|-------------------|----------------|-----------------|
| Brought forward   | 127,873        | 49,476          |
| Kathōḍī . . . . . | ....           | 108             |
| Kōṇkaṇī . . . . . | 5,613          | 3,938           |
| Kōṭali . . . . .  | ... ..         | 279             |
| Māwchī . . . . .  | ....           | 267             |
| Naikḍī . . . . .  | .. ...         | 283             |
| Rāpī . . . . .    | 87,540         | 11,973          |
| Walvi . . . . .   | ....           | 1,667           |
| Wārli . . . . .   | ... ..         | 512             |
| TOTAL             | 221,026        | 68,503          |





dēnē. Thōḍā dihi vēā tãhã tō hānō pōy<sup>arō</sup> bādũ ēk<sup>athũ</sup>  
*was-given. A-few days past then that younger son all together*  
 kōinē chbētā dēh-mē phīrā-nē gōyō. Nē tãhī khub mōjā  
*having-made distant country-in travel-to went. And there much pleasures*  
 kōā-mē pōtā pūjī uḍāvī dēdhī. Nē jãhã tē bādũ  
*doing-in his-own wealth having-wasted was-given. And when that all*  
 khar<sup>chī</sup> tãkyũ, tãhã tiā dēh-mē mōtō hukāṇō pōḍiō;  
*having-spent was-thrown-away, then that country-in great famine fell;*  
 nē tiā-nē dukh pōḍānē lāgīyũ. Nē tō jāinē tiā dēh-mē  
*and him-to distress fall-to began. And he having-gone that country-in*  
 wah<sup>nārā-mã-dēkh</sup> ēk-nē tã rēyō. Nē tiā tiā-nē khētām huw<sup>rē</sup>  
*residents-in-from one-of there lived. And by-him him-to in-field swine*  
 chārānē mōk<sup>nyō</sup>. Nē jē chhōḍē huw<sup>rē</sup> khāt<sup>nē</sup>, tēh-mē tiā  
*to-graze was-sent. And which husks swine were-eating, that-in he*  
 pōtā dēḍ rājī vēinē bhōw<sup>tō</sup>, pēn kōḍāē tiā-nē  
*his-own belly glad having-become would-have-filled, but by-anyone him-to*  
 āpyũ nāī. Nē jãhã tiā-nē akal ālī tãhã tiā ākhyũ  
*was-given not. And when him-to sense came then him-by it-was-said*  
 kē, ‘mãā bāh<sup>kā</sup> kōtā kāmārā-nē jōjīē tiā kōtā pēn  
*that, ‘my of-father how-many servants-to it-is-required that than even*  
 jākhũ khāānē mīla-hē, anē āhī āī phukē mōhō. Āī uṭhīnē  
*more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen*  
 mãā bāhākā pāhī jāī, nē tiā-nē ākhihī kē, “bāh<sup>kā</sup>, māyō  
*my father near will-go, and him-to will-say that, “father, by-me*  
 jugam āgāḍī, nē tuē āgāḍī pāp kōyũ-a, nē āmī āī āpō pōy<sup>arō</sup>  
*heaven before, and of-thee before sin done-is, and now I your son*  
 ākhāy ēhēḍō nāī; mā-nē āpō kāmārā-mē-dēkh ēkā-j ēhēḍō  
*may-be-called such am-not; me-to your servants-in-from one-even such*  
 gōā.”’ Nē tō uṭhīnē pōtāā bāh<sup>kā</sup> pāhī gōyō.  
*count.”’ And he having-arisen his-own father near went.*

## CHODHRĪ.

The Chōdhras are one of the aboriginal tribes of Surat and the Nawsari Division of Baroda. In the former district they are found on both sides of Nawsari, in the Olpad Division in the west, and in the Mandvi Taluka and near Walod in the east.

The number of speakers has been estimated for the use of this Survey as follows:—

|                   |                |
|-------------------|----------------|
| Surat . . . . .   | 35,000         |
| Nawsari . . . . . | 86,258         |
| TOTAL . . . . .   | <u>121,258</u> |

The Chōdhrī dialect in most characteristics agrees with Gujarātī Bhīlī. In some points, however, it differs and approaches Marāṭhī on one side and Khāndēśī on the other.

The short *a* is often pronounced as an open *ō*; thus, *pōr<sup>a</sup>mēhar*, God; *hōglō̃*, all; *kōrī-nē*, having made.

*L* commonly becomes *n*, and the cerebral *l* is always changed to *l*; thus, *nōw<sup>a</sup>dō̃*, iron; *nēdhō*, taken; *chān*, go; *kāl*, famine; *dōlō*, eye.

The soft aspirates are commonly hardened. The aspiration is, in such cases, apparently very strong, and in the specimens received from Olpad we therefore find a second *h* added. Thus, *khkhōr*, house; *chhhāḍ*, tree; *fhōg<sup>a</sup>wān*, God. The last instance shows that *f* is substituted for *ph*. This is only the case in Olpad, and is perhaps only a difference in writing.

A similar hardening of *j* occurs in *thōk<sup>a</sup>chyō*, struck; *āp<sup>a</sup>chyō*, given, and similar forms of the past tense. Compare forms such as *paḍ<sup>a</sup>ḡyō*, he fell, in the Bhīlī of Mahikantha.

As in other neighbouring dialects, there is a strong tendency to pronounce vowels with a drawl. The result is usually a doubling of the vowel and the insertion of a weakly sounded *h*; thus, *phuhulāi*, having died (compare Gujarātī *bhul<sup>a</sup>wū̃*, to err); *hāruhu*, Gujarātī *sārū̃*, for the sake of; *ātō* and *ātōhō*, a father; *dīkrō* and *dīkrōhō*, a son, etc.

The inflexion of nouns is mainly the same as in Mahikantha. The neuter plural, however, ends in *ē*; thus, *māṇ<sup>a</sup>hē*, men; *hēṅg<sup>a</sup>dē*, husks. Strong feminine bases form their plural regularly; thus, *dīkrēhē*, daughters; *khōḍiē*, mares.

The genitive suffix is *nō* (or *ṇō*), but occasionally *hō* is used instead; thus, *māārē kākāhē dīkrō*, my uncle's son. This latter form is often used as an oblique base; thus, *dīkrihē-ṇē̃*, to a daughter. Compare, however, the note regarding the pronunciation of vowels above.

Adjectives, including the genitive ending in *nō* and the ablative ending in *thō*, are inflected as in Gujarātī. Strong adjective bases, however, often use a form ending in *ē* throughout; thus, *māārē phāg*, my share.

With regard to pronouns we may note the forms *pōtī-kō*, his own, in *pōtī-kā khētā-mā̃*, into his own field; *māārē*, my; *āmē*, we; *tumē*, you, etc.

The verb substantive has the same form in the singular and in the plural, *viz.*, first person *hām* (or *ām*), second and third persons *hā* (or *ā*). The corresponding past tense is *hut<sup>a</sup>nō* or *hōt<sup>a</sup>nō*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle; thus, *thōk<sup>a</sup>tōm* (or *thōk<sup>a</sup>tō-ām*), I strike; *thōk<sup>a</sup>tā-hā*, you, they, strike.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*; thus, *gō* and *ganō*, he went; *mōkinyō*, he was sent; *ṭhōk<sup>a</sup>chyō*, he was struck; *man hōwa*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt<sup>n</sup>nō*, going.

The future of *ṭhōk<sup>a</sup>wa*, to strike, is,

Singular, 1. *ṭhōk<sup>i</sup>hī*.

2. *ṭhōk<sup>e</sup>hē*.

3. *ṭhōk<sup>i</sup>i*.

Plural, 1. *ṭhōk<sup>i</sup>hū*.

2. *ṭhōk<sup>a</sup>hā*.

3. *ṭhōk<sup>i</sup>i*.

Another form of the future ends in *wānō*, plural *wānā*; thus, *mār<sup>a</sup>wānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Chōdhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILĪ OR BHILOḌĪ.

CHŌDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

### SPECIMEN I.

Ēk mān<sup>a</sup>hā-nē bē ḍikh<sup>a</sup>rā hōt<sup>n</sup>nā. Nē tiā-mā-nā nān<sup>a</sup>nāhē pōti-kā  
*One man-to two sons were. And them-in-of the-younger-by his-own*  
 ātāhā-nē kay kā, 'ātāhā, pōihā mārē bhāg-nā mu-nē āp.' Tīē  
*father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him*  
 pōti-kō dhan tyāhā-nē vēchī āpyō. Nē thōḍā diādā puṭhī tō  
*his-own money them-to having-divided was-given. And a-few days after that*  
 nān<sup>a</sup>nōhō ḍikh<sup>a</sup>rō badō ēk<sup>a</sup>thō karinē chhētē dēhē-mā phir<sup>a</sup>nē gō.  
*younger son all together having-made a-distant country-in to-travel went.*  
 Nē tīē mōj-majā-mā pōti-kā pōihā ūḍāvī nākhyā. Nē  
*And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And*  
 jyār tē badō khar<sup>a</sup>chī nākhyā, tyār tyā dēhē-mā jab<sup>a</sup>rō  
*when that all having-spent was-thrown-away, then that country-in a-strong*  
 kāl paḍyō, nē tyā-nē āp<sup>a</sup>dā paḍ<sup>a</sup>nē nāgī. Nē tō jāinē tyā  
*famine fell, and him-to distress to-fall began. And he having-gone that*  
 dēhē-mā-nā ēkāhē-īyē rayō. Nē tīē tyā-nē pōtānā khētā-mā phadē  
*country-in-of of-one-there lived. And by-him him-to his-own field-in swine*  
 chār<sup>a</sup>nē mōk<sup>a</sup>nyō. Nē jyē chhab<sup>a</sup>dē phadē khāt<sup>a</sup>nē tyā-mā-thō  
*to-graze was-sent. And which husks the-swine ate them-in-from*  
 tīē pōtānō būkō rāji ōvinē bharyō-hōvē, pēn ēkāḍē  
*by-him his-own belly glad having-become filled-would-have-been, but by-anyone*  
 tyā-nē āpya nāi.  
*him-to was-given not.*

[ No. 36.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

## SPECIMEN II.

## THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mā bōk<sup>ā</sup>ḍē chāryā-kar<sup>ā</sup>tnō. Tīē ēk dīhī ramāt-mā ām<sup>ā</sup>thī  
*One boy the-forest-in goats was-grazing. By-him one day play-in useless*  
 juṭhī hāk mārī kā ‘palō wāgh āwō, rā daḍō, rā daḍō.’ Otrā-mā  
*false a-cry was-made that ‘that tiger came, O run, O run.’ In-the-meantime*  
 āhē-pāhē khēti-wālā hohē tē daḍī āwā nē hēryō tō wāgh kāi  
*all-round cultivators there-were they running came and saw then tiger at-all*  
 mīlē nī, nē palō pōhō hāmō tēnē fhaṇī hērīnē hahanē  
*was-found not, and that boy on-the-contrary them towards looking laughing*  
 maṇḍī-gō. Palā bachārā naj<sup>ā</sup>wāi goā nē man-mā kbhaṇō dukh  
*commenced. Those poor(men) being-ashamed went and in-the-mind much pain*  
 nāgō. Puṭhī bījī wakh<sup>ā</sup>tē hāchē-hāchō wāgh āwō. Tīār palē pōhē  
*was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy*  
 khābrāinē hāk mārī kā, ‘ō wāgh āwō, rā wāgh āwō.’ Fon palā  
*being-confounded cry was-raised that, ‘O tiger came, O tiger came.’ But those*  
 khēti-nā mān<sup>ā</sup>hāē yānē wāt hāchī mānī kāi nī. Tēthī tiē  
*fields-of by-men this story true was-believed at-all not. Therefore by-that*  
 wāghē yānē katrēk bōk<sup>ā</sup>ḍē mārī nākh<sup>ā</sup>chē.  
*tiger his several goats having-killed were-thrown.*  
 Tīār hērā kā palē pōhē juṭhō bōnīnē khēti-wālā-nē ṭhagīā  
*Then see that by-that boy false having-spoken the-cultivators-to cheated*  
 nī hōtā tō yānē atrō badhō bagāḍ hōtō nī.  
*not were then his so much mischief had-been not.*

## FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, ‘the tiger has come, the tiger has come; run, run.’ Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, ‘a tiger, a tiger!’ But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[ No. 37.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(SURAT DISTRICT.)

## SPECIMEN III.

- A. Tũ kāsē ganō rā ?  
*Thou where wentest eh ?*
- B. Hāy hātā mā ganō.  
*I market-in had-gone.*
- A. Hātā-mā-tha kāblā nāwō ?  
*Market-in-from what was-brought ?*
- B. Tĩ-tha balja nāwō.  
*There-from bullock was-brought.*
- A. Balja kawḍa hā ?  
*Bullock how-old is ?*
- B. Pāch warhā-ñā hā.  
*Five years-of is.*
- A. Hārā kākḥ-nē nāwō ?  
*Eh for-what was-it-brought ?*
- B. Khēti kannē.  
*Cultivation for-doing.*
- A. Bija balja hā kā ?  
*Another bullock is what ?*
- B. Bija balja kuḍī-mā hā.  
*Another bullock stable-in is.*
- A. Tōōrē pāhī katrē ḍōbē hā ?  
*Thy near how-many cattle are ?*
- B. Hāmī mārē pāhī bē baljē, bē phēh<sup>a</sup>ḍē, be gāwḍē hā.  
*At-present of-me near two bullocks, two buffaloes, two cows are.*
- A. Tōōrē khētē katrē hā ?  
*Thy lands how-much are ?*
- B. Vihī vīngē  
*Twenty bighās.*
- A. Tōōrē katrā dāṇā pāk<sup>a</sup>tā hā ?  
*Thy how-much corn grown is ?*
- B. Tīn vīhī hārā.  
*Three score hārā.*

- A. Tōōrē katrā rupiā phar<sup>a</sup>wā-nā hā ?  
*Thy how-many rupees paying-of are ?*
- B. Bē vihi na pāch rupiā phar<sup>a</sup>tōm.  
*Two twenty and five rupees I-pay.*
- A. Tōōrē kāi karāj hā kā ?  
*Thy any debt is what ?*
- B. Māarē bē vihi na daha rupiā karāj hā.  
*My two twenty and ten rupees debt is.*
- A. Tū kiār karāj wāl<sup>a</sup>hē ?  
*Thou when debt wilt-pay-off ?*
- B. Hōlyē pīthi.  
*Holi-festival after.*
- A. Hāmī kēhē nī ?  
*Now why not ?*
- B. Āju māl nāt vēchāyō.  
*Still the-goods is-not sold.*
- A. Tōōrē pāhi māl katrō hā ?  
*Thy near goods how-much is ?*
- B. Māarē pāhi bē vihi na daha hārā hā.  
*My near two twenty and ten hārās are.*
- A. Tū warhā-mā katrā hārā khātō-hā ?  
*Thou year-in how-many hārās eatest ?*
- B. Daha na pāch hārā.  
*Ten and five hārās.*
- A. Tōōrē katrā dikhrahā hā ?  
*Thy how-many sons are ?*
- B. Tin dikhrahā.  
*Three sons.*
- A. Tōōrē katri dikhrehē hā ?  
*Thy how-many daughters are ?*
- B. Bē.  
*Two.*
- B. Tōōrē jēthō dikhrohō kāsē pannāyō hā ?  
*Thy eldest son with-whom married is ?*
- B. Āmbā-sī.  
*Āmbā-with.*
- A. Tō katrā warhā-nō hā ?  
*He how-many years-of is ?*
- B. Vihi na tin.  
*Twenty and three.*
- A. Tōōrē bijō dikhrohō katrā warhā-nō hā ?  
*Thy second son how-many years-of are ?*

- B. Vihī.  
*Twenty.*
- A. Tō pannāy<sup>1</sup>nō hā kā ?  
*He married is what ?*
- B. Kāinī, nāt pannāyō.  
*No, is-not married.*

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FREE TRANSLATION OF THE FOREGOING.

- A. Where have you been ?  
 B. To the market.  
 A. What have you bought there ?  
 B. A bullock.  
 A. How old is the bullock ?  
 B. Five years.  
 A. Well, why did you buy it ?  
 B. For farming purposes.  
 A. Have you got another bullock ?  
 B. Yes, in the stable.  
 A. How much cattle do you possess ?  
 B. At present I have two bullocks, two buffaloes, and two cows.  
 A. How large are your fields ?  
 B. Twenty bighas.  
 A. How much corn do you grow ?  
 B. Sixty hārās.<sup>1</sup>  
 A. How many rupees do you pay in rent ?  
 B. Forty-five rupees.  
 A. Have you any debts ?  
 B. Yes, fifty rupees.  
 A. When will you pay it off ?  
 B. After the Holi.  
 A. Why not now ?  
 B. I cannot yet sell the produce of my farm.  
 A. How much have you to sell ?  
 B. Fifty hārās.  
 A. How many hārās do you want for yourself in a year ?  
 B. Fifteen hārās.  
 A. How many sons have you ?  
 B. Three sons.  
 A. And how many daughters ?  
 B. Two.  
 A. With whom is your eldest son married  
 B. With Ambā.

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<sup>1</sup> A hārā = 7 maunds.

- A. How old is he ?
- B. Twenty-three.
- A. How old is your second son ?
- B. Twenty.
- A. Is he married.
- B. No, he is not married.



## GĀMAṬĪ OR GĀMAṬADĪ.

The Gām<sup>a</sup>ṭas or Gāmṭs are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows :—

|         |   |   |   |   |   |   |   |   |   |   |   |   |               |
|---------|---|---|---|---|---|---|---|---|---|---|---|---|---------------|
| Surat   | . | . | . | . | . | . | . | . | . | . | . | . | 7,100         |
| Nawsari | . | . | . | . | . | . | . | . | . | . | . | . | 41,615        |
| TOTAL   |   |   |   |   |   |   |   |   |   |   |   | . | <u>48,715</u> |

Gām<sup>a</sup>ṭi is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share; *bhōḍē*, swine. *L* is not regularly changed to *n*; thus, *lākḍi*, stick; *lā*, take. *R* between vowels is often dropped, thus, *kōinē*, having done; *mōōtā-hū*, I am dying; *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *ṇē*; thus, *ābbāhāl*, to the father. The usual suffix of the ablative is *rē*; thus, *tā-māy-rē*, from among them.

‘My’ is *mā* or *māā*; ‘thy’ *tā* or *tāā*, as in Rāṇī.

The present tense of the verb substantive is,

|                                |                          |
|--------------------------------|--------------------------|
| Singular, 1. <i>hētaū, hū.</i> | Plural, 1. <i>hējyē.</i> |
| 2. <i>hētō, hā, hō.</i>        | 2. <i>hētā, hā, hē.</i>  |
| 3. <i>hēy, hē.</i>             | 3. <i>hētā, hā, hē.</i>  |

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *ṭhōkṭā-hū*, I strike; *tō jā-hē*, he goes; *tō ṭhōkē-hē*, he strikes; *amā ṭhōkṭjē-hē*, we strike. Note also *tō ṭhōkī*, he will strike; *amā ṭhōkīhē* or *ṭhōkṭhū*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *mudā*, break ye; *paḍā*, to fall; *morō*, to die; *chārā*, in order to tend, etc.

In most particulars, however, Gām<sup>a</sup>ṭi agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

GAM<sup>A</sup>ṬĪ OR GĀMAṬADĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

## SPECIMEN I.

|                  |                     |                 |                     |              |              |                   |                       |            |
|------------------|---------------------|-----------------|---------------------|--------------|--------------|-------------------|-----------------------|------------|
| Ēk               | māhāl               | ben             | pōhā                | ātā,         | nē           | tā-māy-rē         | wāy <sup>a</sup> hānē | pōhē       |
| <i>A-certain</i> | <i>to-man</i>       | <i>two</i>      | <i>sons</i>         | <i>were,</i> | <i>and</i>   | <i>them-in-of</i> | <i>by-the-younger</i> | <i>son</i> |
| ābbābāl          | ākhyō,              | ‘ābbā,          | paihā-ṭakā-māi-nō   | mā           | bhāg         | mān               | wāṭī                  |            |
| <i>to-father</i> | <i>it-was-said,</i> | <i>‘father,</i> | <i>wealth-in-of</i> | <i>my</i>    | <i>share</i> | <i>to-me</i>      | <i>dividing</i>       |            |

dē.' Nē tyē tyāhāl paihō-takō wātī dēnō. Thōdā dīhā-māi  
*give.' And by-him to-him wealth dividing was-given. A-few days-in*  
 wāy<sup>a</sup>hānō pōhō badhō ēk<sup>a</sup>thō koinē digē chhētē jātō  
*the-younger son all together having-made at-a-great distance going*  
 roiyō. Nē tã nāch<sup>a</sup>wā kud<sup>a</sup>wā-mā badhā paihā khar<sup>a</sup>chī tākīā.  
*lived. And there dancing jumping-in all money having-spent was-thrown.*  
 Ehē koinē badhā paihā uḍāvi dēnā. Tavē pāchh  
*Thus having-done all money having-squandered was-given. Then afterwards*  
 tyā dēh-māi kāl paḍiō. Nē tyāl tān paḍā lāgi. Tēhē  
*that country-in famine fell. And to-him want to-fall began. That*  
 koinē tyā dēh-māi-nā ēk<sup>a</sup>tā tyāi jāinē raīō. Tē māhē  
*having-done that country-in-of of-one near having-gone he-lived. That by-man*  
 rānā-māi bhōḍ<sup>a</sup>hāl chārā daw<sup>a</sup>dyō. Bhōḍ<sup>a</sup>hē hīngō kbātē ātē  
*forest-in to-swine to-graze he-was-sent. The-swine husks eating were*  
 tā-māy-rē tyā pēt bhar-nī mar<sup>a</sup>jī ātē; paṇ kīdē tyāl dēnō  
*them-from his belly filling-of wish was; but by-anyone to-him was-given*  
 nāi. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā  
*not. Then to-him sense came. Then by-him it-was-said that, 'my*  
 ābb<sup>a</sup>bātā ḍigā kamār<sup>a</sup>hāl bhākhīō mil<sup>a</sup>tī hē, nē hāi-tē bhukhē  
*father-near many to-servants breads obtained is, and I with-hunger*  
 motā hū. Hāi uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhīhī  
*dying am. I having-got-up my father-near will-go and to-him will-say*  
 kā, "ābbā, māiē Par<sup>a</sup>mēharā hāmū nē tō hāmū pāp koiēl,  
*that, "father, by-me God before and thee before sin was-committed,*  
 nē āmī tā pōhō kawāwā jēwō nāi. Ta kamār<sup>a</sup>hā rōkō tū  
*and now thy son to-be-called such I-am-not. Thy servants like thou*  
 mān gaṇ." Pāchh tē uṭhīnē ābbā-pāi giyō; nē tyā ābb<sup>a</sup>hē  
*me count." Then he having-arisen father-near went; and his by-father*  
 digē chhētē-rē tyāl dēkhyō nē tyāl māyā yēnī nē dhāmdīnē  
*much distance-from for-him he-was-seen and to-him affection came and running*  
 tyāl vil<sup>a</sup>gi paḍyō, nē tyāl gulā dēnā. Tyē pōhē  
*to-him having-embraced fell, and to-him kisses were-given. That by-boy*  
 ākhyō, 'ābbā, māiē Par<sup>a</sup>mēharā hāmū nē tō hāmū pāp  
*it-was-said, 'father, by-me God before and thee before sin*  
 koiēl, nē āmī tā pōhō kawāwā jēwō nāi.' Bākī  
*was-committed, and now thy son to-be-called fit I-am-not.' But*  
 ābbē hālihāl ākhyō kā, 'hārē phāḍ<sup>a</sup>kē lēi  
*by-the-father to-servants it-was-said that, 'good clothes having-brought*  
 yē nē yāl pow<sup>a</sup>ḍāw, nē ēlā hāthā-māi mundī powāḍ, nē  
*come and to-this-one put-on, and his hand-in a-ring put-on, and*  
 pāgā-māi khāh<sup>a</sup>ḍē powāḍ. Āpā khāin majhā kojē. Kēhēka,  
*feet-in shoes put-on. We having-eaten merriment shall-make. Because,*

ō mā pōhō moi giēl, ta pāchhō jiv<sup>4</sup>tō jāi-hō; nē ṭākāi giēl,  
*this my son dead gone, he again alive become-is; and lost gone,*  
 ta pāchhō jady-hō.' Tyā badhā majhā karā<sup>4</sup> lāgiā.  
*he again found-is.' They all merriment to-make began.*

Tyā mōtō pōhō rānā-mā<sup>4</sup>ī ātō. Tō yēnō nē go pā<sup>4</sup>ī yēnē  
*His elder son forest-in was. He came and house near coming*  
 tā gīt ākh<sup>4</sup>tā wanāyā<sup>4</sup>, nē nāch<sup>4</sup>tā wanāyā<sup>4</sup>. Tyē ēk  
*there song being-sung heard, and dancing heard. By-him one*  
 hā<sup>4</sup>ihāl hādīnē ākhyō<sup>4</sup> kā, 'ī kāi hei?' Tyē  
*to-servant having-called it-was-said that, 'this what is?' By-him*  
 ākhyō<sup>4</sup>, 'tā b<sup>4</sup>hā yēn<sup>4</sup>lō hei nē tā ābbē ēk jab<sup>4</sup>rī  
*it-was-answered, 'thy brother come is and thy by-father one big*  
 ujānī koi hī. Kēhēkā, tyāl joh<sup>4</sup>dō ātō toh<sup>4</sup>dō pāchhō mili-hō.'  
*feast done is. Because, him as (he-)was such again got-is.'*  
 Tō khij<sup>4</sup>wāiō nē go-mē<sup>4</sup> yēnī khu<sup>4</sup>ī nāī ātē. Tyā ābbē  
*He got-angry and house-in coming-of wish not was. His by-father*  
 tyāl ham<sup>4</sup>jādyō. Bākī tyē ābbāl ākhyō<sup>4</sup> kā, 'alē  
*to-him was-explained. But by-him to-father was-said that, 'so-many*  
 war<sup>4</sup>hē jāiē tā chāk<sup>4</sup>rī kov<sup>4</sup>tō hāū, tā ākh<sup>4</sup>lō pāchhā phēr<sup>4</sup>vihā  
*years have-gone thy service doing am, thy order back turned*  
 nāī, bākī mā dūstar<sup>4</sup>hāl majā karāl ēk bōk<sup>4</sup>dō paṇ dēn<sup>4</sup>hā  
*not, still my with-friends merriment to-make one goat even was-given*  
 nāī; nē ō tā pōhō hārī hārī theihē ahārī reinē paihā  
*not; and this thy son good good women with having-lived money*  
 uḍāvī dēnā, tyāl mōtī ujānī koi.' Tavē  
*having-squandered were-given, to-him a-big feast was-done.' Then*  
 ābbē ākhyō<sup>4</sup> kā, 'bētā, tū rōj māā-rē hei nē badhō  
*by-the-father it-was-said that, 'son, thou daily me-to art and all*  
 tōj hei. Āpē majhā karā<sup>4</sup> jōjē; kēhēkā, ō tā b<sup>4</sup>hā  
*thine-only is. We merriment make is-proper; because, this thy brother*  
 moi giēl, tō pāchhō jiv<sup>4</sup>tō jāi-hō; nē ṭākāi giēl, tō pāchhō  
*dead gone, he again alive become-is; and lost gone, he again*  
 jady-hō.'  
*found-is.'*

[No. 39.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHİLĪ OR BHILŌḌĪ.

GĀMṬĪ OR GĀMATṬĪ DIALECT.

(NAWSARI DIVISION, BARODA STATE.)

## SPECIMEN II.

## A POPULAR TALE.

Yōk dōhā chār pōhē ātē. Bākī tyā-māi barābar hōph nāi  
*One of-old-man four sons were. But them-in equal harmony not*  
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh<sup>h</sup>āl pāhī hādīnē  
*was. When he to-die fell, then by-him those to-sons near having-called*  
 bōhōtā kōyā, nē pāt<sup>l</sup>iyē lāk<sup>d</sup>ihē ēk bāāli āā<sup>d</sup>īnē yōk  
*sitting were-made, and thin of-sticks one bundle having-ordered one*  
 yōk jāāl ākhyō kā, ‘ī bāāli tumā muḍā.’ Bākī kādā-thī  
*one to-individual it-was-said that, ‘this bundle you break.’ But anyone-by*  
 tī muṭī nāi. Pāchhē tyē dōhē ākhyō kā, ‘āmī ēlī  
*it was-broken not. Afterwards by-that old-man it-was-said that, ‘now this*  
 bāāli chhōḍī tākā, nē yōk yōk jāāl yōk yōk lāk<sup>d</sup>ī laīnē  
*bundle having-untied throw, and one one individual one one stick having-taken*  
 muḍā.’ Ōh<sup>d</sup>ā kōōyā tōvē hōḍ-dēhē muṭī guī. Tyā pāh<sup>h</sup>āl nawāi  
*break.’ Thus (it)-was-done then easily broken went. Those to-sons wonder*  
 lāgi, nē ābāhāl ēhē kōō-nā kārāṇ puchhyā. Tōvē tyē  
*felt, and to-father in-this-way to-do-of reason was-asked. Then by-him*  
 ākhyō kā, ‘ēlīo badiō lāk<sup>d</sup>īo yōk<sup>t</sup>hyō ātiō, tōvē ēlihē-māi jōr  
*it-was-said that, ‘these all sticks together were, then these-in strength*  
 dīgō ātā, tēhē tumāhāl hōg<sup>l</sup>ī bāāli muṭē nāi. Jōvē yōk  
*much was, from-that by-you the-whole bundle was-broken not. When one*  
 yōk lāk<sup>d</sup>ī judī pādī tōvē tī hōḍ-dēhē muṭī guī. Ehē  
*one stick separate was-caused-to-fall then it easily broken went. Thus*  
 tumā hārō hōph rākhiṇē rahā, tō tumāhāl kādō dukh nāi  
*you good harmony having-kept if-will-live, then to-you anyone pain not*  
 dēy, nē tumēē dīhī sukh-māi jāi; nē tumā julāīnē  
*may-give, and of-you days happiness-in may-go; and you having-quarrelled*  
 judā pōḍ<sup>h</sup>ā, tō tumā yōk yōk lāk<sup>d</sup>īē-gāē nōb<sup>l</sup>ā ōvī jāhā.  
*separate will-fall, then you one one stick-like weak having-become will-go.’*

## FREE TRANSLATION OF THE FOREGOING.

-An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'

## DHŌḌIĀ.

Dhōḍiā is the dialect spoken by the Dhōḍias or Dhunḍias, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōḍiā-Naikī*; compare Nāik<sup>a</sup>ḍī, above, pp. 88 ff.

The following are the revised figures:—

|       |   |   |   |   |   |   |   |   |   |   |   |   |   |   |       |        |
|-------|---|---|---|---|---|---|---|---|---|---|---|---|---|---|-------|--------|
| Surat | . | . | . | . | . | . | . | . | . | . | . | . | . | . | .     | 51,000 |
| Thana | . | . | . | . | . | . | . | . | . | . | . | . | . | . | .     | 9,000  |
|       |   |   |   |   |   |   |   |   |   |   |   |   |   |   | TOTAL | 60,000 |

Like Nāik<sup>a</sup>ḍī, Dhōḍiā has been influenced by the neighbouring Marāṭhī. Thus the singular of strong neuter bases usually ends in *ā̃* and there are some instances of the use of the Marāṭhī oblique form. Thus, *badhā̃*, all; but *sōnū̃*, gold; *gāwā-mā̃*, in a village; but *muluk-mā̃*, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son; *bā-nē*, to the father; *māṇ<sup>a</sup>hāē*, to a man; *bā-thī*, from a father; *pōhī-nō*, of a daughter; *bā-nē ghar-mā̃*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*; thus, *bāh*, to the father; *mā*, to me; *pōhīhō*, of a daughter; *Par<sup>a</sup>mēḥarā̃ pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective; thus, *tiyā-mā̃-thā̃ vīḥ rupiyā*, twenty rupees from among them.

The following are the principal pronominal forms:—

*Mē̃*, I, by me; *mā*, me, to me; *māṇō*, my; *āmu*, *āmū*, we, by us; *āmā*, us, to us; *ām<sup>a</sup>ṇō*, our.

*Tu*, *tū*, thou, by thee; *tuwā*, thee, to thee; *tūṇō*, thy; *tumā*, you, by you; *tumā*, you, to you; *tum<sup>a</sup>ṇō*, your.

*Tē*, *tō*, he, that, etc.; *tēṇē*, by him; *tā*, *tē*, him, it, etc.; *tāṇō*, of him, etc.; *tē*, *tī*, they; *tī* or *tēṇē*, by them; *tiyā-mā̃*, in them; *tāṇō*, of them.

*Ō*, this; plural *ē*. *Jē*, who, what, plural *jī*. *Kuṇ*, who? *kā*, *kahā*, what? *kōṇē*, by anyone.

The present tense of the verb substantive is as follows:—

| Sing.   | Plur.                                  |
|---|--|
| 1. <i>āhē̃</i> , <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> . | <i>āhū̃</i> , <i>āū̃</i> .             |
| 2. <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> .               | <i>āhā̃</i> , <i>ā</i> .               |
| 3. <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> .               | <i>āhē̃</i> , <i>āy</i> , <i>āē̃</i> . |

The Past Tense is *atō* ( *-ā*, *-ī* )

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhaṇ<sup>a</sup>jāh*, learn (imperative); *kar<sup>a</sup>jāh*, do (imperative); *māḡēh*, thou mayest ask.

The following is the present tense of the verb *baḍ<sup>a</sup>wũ* (imperative *baḍāw*), to beat.

| Sing.                        | Plur.                     |
|------------------------------|---------------------------|
| 1. <i>baḍ<sup>a</sup>vẽ.</i> | <i>baḍ<sup>a</sup>wũ.</i> |
| 2. <i>baḍ<sup>a</sup>vẽ.</i> | <i>baḍ<sup>a</sup>wā.</i> |
| 3. <i>baḍ<sup>a</sup>vẽ.</i> | <i>baḍ<sup>a</sup>vẽ.</i> |

The present definite is formed from the present participle. Thus, *tu baḍaṭēṭā* or *baḍ<sup>a</sup>vēṭāē*, thou striketh; *āmi baḍaṭ<sup>a</sup>tā*, we strike; *tumī baḍaṭ<sup>a</sup>tā*, you strike. The verb substantive is added in order to form a present definite; thus, *mẽ marēṭāy*, I am dying.

The form *baḍaṭēṭā* or *baḍ<sup>a</sup>vēṭā*, striking, corresponds to Marāṭhī forms such as *mārīt*, striking. It will be seen that the plural is formed from a participle *baḍaṭ<sup>a</sup>tā*, which corresponds to Marāṭhī *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mẽ karēt-āhē*, I do; *hamī mārūt-āhũ*, we strike. Such forms look like a compromise between the Gujarātī and Marāṭhī forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (३). Thus, *mẽ baḍ<sup>a</sup>vēthātō*, or *mẽ baḍ<sup>a</sup>vē thatō*, I was striking.

The future of *baḍaṭ<sup>a</sup>wũ* or *baḍ<sup>a</sup>wũ*, to strike, is formed as follows :—

| Sing.   | Plur.  |
|---|--|
| 1. <i>baḍ<sup>a</sup>ṭi, baḍ<sup>a</sup>vĩ.</i>   | <i>baḍ<sup>a</sup>ṭũ, baḍ<sup>a</sup>wũ.</i> |
| 2. <i>baḍ<sup>a</sup>ṭih, baḍ<sup>a</sup>vĩh.</i> | <i>baḍ<sup>a</sup>ṭā, baḍ<sup>a</sup>wā.</i> |
| 3. <i>baḍ<sup>a</sup>ṭi, baḍ<sup>a</sup>vĩ.</i>   | <i>baḍ<sup>a</sup>ṭi, baḍ<sup>a</sup>vĩ.</i> |

Besides this, we also find forms such as *ākhāh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō*, *ō* (*yō*), or *ēlō*. Thus, *paḍ<sup>a</sup>nō*, he fell; *gō*, he went; *gōā* or *guā*, they went; *mẽ baḍ<sup>a</sup>tyō*, I struck; *tēṇē baḍ<sup>a</sup>wō* or *baḍ<sup>a</sup>vēlō*, they struck. Note forms such as *āikhā*, for *ākhyā*, it was said. Such also occur in the Gujarātī of Surat.

‘ I have struck ’ is *mẽ baḍ<sup>a</sup>wō-āhē*. Or *vī* or *bī* may be added to the past participle, as in *kadhēlā-bī*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given; *kadhēlō*, done; and *gō*, gone.

Verbal nouns, such as *karũ*, to do; *chārũ-lāg*, in order to tend, point to the influence of Marāṭhī. Besides we also find forms such as *baḍaṭ<sup>a</sup>wũ* or *baḍ<sup>a</sup>wũ*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

DHŌPIĀ DIALECT.

(DISTRICT SURAT.)

## SPECIMEN I.

Kuṇi-ēk māṇ<sup>a</sup>hāē bē pōhā atā. Tyā-mā āy<sup>a</sup>tē pōhē bāh  
*A-certain to-man two sons were. Them-among by-the-younger son father*  
 āgaḷ āikhā, 'bāhā, jē mīl<sup>a</sup>kat māṇē bhāg āvē tī mā  
*to it-was-said, 'father, what property to-my share comes that me*  
 dē.' Tēṇē jāṭ<sup>a</sup>nī mīl<sup>a</sup>kat-nā bhāg pādī dēdhā. Ghaṇā  
*give.' By-him his-own property-of shares having-caused-to-fall were-given. Many*  
 dīh unā nāhī ulā-mā badhā ēkathā karī dēdhā nē  
*days passed not that-much-in all together having-made was-given and*  
 āghē muluk-mā phīrū gō, nē tā chhuṭā-hāthē pōtēō  
*a-far country-into to-journey he-went, and there riotousness-with his-own*  
 badhō paihō udāḍī lāikhō.<sup>1</sup> Jyār tō badhā kharchī  
*all pice having-squandered was-thrown. When he entirely having-expended*  
 rah<sup>a</sup>nō, tyār tiā muluk-mā bhārē dukāḷ paḍ<sup>a</sup>nō, nē tiyā tāṇ  
*remained, then that country-in a-mighty famine fell, and to-him want*  
 paḍū lāgī. Tō gō nē tiā gām-nā ēk hērī māṇ<sup>a</sup>hāē tā  
*to-fall began. He went and that village-of one citizen to-man near*  
 ranō. Tēṇē tāṇē khēt<sup>a</sup>rā-mā bhōṇḍē chārū-lāg daw<sup>a</sup>dyō. Jē  
*remained. By-him his fields-into swine to-feed he-was-sent. What*  
 chhālē bhōṇḍē khāyathatē tē khāinē tāṇā pēt bhar<sup>a</sup>tā,  
*husks swine eating-were that having-eaten his-own belly he-would-have-filled,*  
 tē puṇ tiā kōṇē dēdhē nāhī. Jyār tiā bhān āw<sup>a</sup>nā  
*that even him by-anyone was-given not. When to-him senses came*  
 tyār tī āikhā, 'māṇē bāh-nā badhā hāḷiā khāw<sup>a</sup>nā jadētāy,  
*then he said, 'my father-of all hired-servants to-eat is-got,*  
 nē! wāw<sup>a</sup>li karētāy, nē mē bhukhē marētāy. Mē ūṭhī māṇē  
*and saving they-do, and I with-hunger am-dying. I will-rise my*  
 bāh-nē tā jāī, nē ākhī, "bāhā, mē tuṇā nē  
*father-of near will-go, and will-say, "father, by-me thy and*  
 Par<sup>a</sup>mēharā pāp kadhā āy, mē tuṇō pōhō ākh<sup>a</sup>wāḍu-nō kām<sup>a</sup>nō nāhī;  
*of-God sin done is, I thy son to-be-called worthy am-not ;*  
 mā tuṇā hāḷiā kāṇī rākh." ' Tī ūṭh<sup>a</sup>nō nē bāh-nē pāhē gō.  
*me thy hired-servant like keep." ' He arose and father-of near went.*

<sup>1</sup> Gujarāṭī nākhyo.



[No. 41.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

DHŌPIĀ DIALECT.

(DISTRICT SURAT.)

## SPECIMEN II.

## A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌPIĀ DEBTOR, AND HIS EDUCATED SON.

Dēw-chand. Alāō, Kik<sup>a</sup>lā Bhikhāriā.

Dēw-chand. Hulloo, Kiklā Bhikhāriā.

Kik<sup>a</sup>lā. Kuṇ-āē, rā ?

Kiklā. Who-is-(it), O ?

D. Ō tē mē, tūṇō hēt Dēw-chand. Bār ughād nē

D. This verily I, thy banker Dēw-chand. Door open and

bāhēr āw.  
outside come.K. Kuṇ ? Hēt kā ? Ahā, kā kām paḍ<sup>a</sup>nā kā  
K. Who ? Banker (is-it) ? Ah, what business fell thatulīē rāti-nō tuwā āw<sup>a</sup>wā paḍ<sup>a</sup>nā ?  
at-so-much night-of to-thee coming fell ?D. Chāl, māṇā māg<sup>a</sup>nā rupiyā nē viyāj dē.

D. Come, my owed rupees and interest give.

K. Tē kahā rupiyā tū māgē ?

K. Those what rupees thou demandest ?

D. Āyāk,<sup>1</sup> chālīh rupiyā tuwā bal dēwāy<sup>a</sup>dō tānā ;

D. Hear, forty rupees to-thee bullock was-caused-to-be-given of-that ;

nē rupiyā hāt tūṇē bhāwā pannāwū lāg dēdhēlā tē ; nē  
and rupees sixty thy brother to-marry for were-given those ; andrupiyā vīh tuwā khāw<sup>a</sup>tiā dēdhēlā tē ; ē badhā  
rupees twenty to-thee for-subsistence were-given those ; these all

miḷinē rupiyā dōḍh-hō lāw.

having-been-united rupees one-and-a-half-hundred bring.

K. Mē tuwā māṇē khēt<sup>a</sup>rā-mā-thī tīn hārā bhāt dēdhēlā ;

K. By-me to-thee my fields-in-from three hārās rice were-given ;

tē kā guā ?  
those where gone ?<sup>1</sup> The Marāṭhī aik.

D. Tāṇā rupiyā chālīḥ viyājā-mā gainā ; tō kharā.

D. *Of-them rupees forty interest-in went ; that true.*

K. Hē. Ulā badhā rupiyā daḥ mahinā viyājā-mā kā ?

K. *Eh. So many rupees ten months interest-in what ?*

D. Tūṇā Dēw-ḥam ḥaṭ rupiyā viyājā-mā vētāē. Tiya-mā-thā

D. *(By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from  
vīḥ rupiyā tūṇē chhūṭ mēy<sup>o</sup>li. Tū māṇō jūnō asāmī āhē,  
twenty rupees to-thee remission was-allowed. Thou my old client art,  
tē-thī.*

*that-from.*

K. Rākh. Māṇē pōhā Raḍ<sup>a</sup>kā ḥādū dē. Ō bhaṇ<sup>a</sup>nēlō āē, nē

K. *Wait. my son Raḍkā to-call allow. He educated is, and  
tō hisāb gaṇī. Raḍ<sup>a</sup>kā. Jī-jī nāṇā tuwā wakhātē-wakhātē  
he the-account, will-count. Raḍkā. Whatever moneys to-thee from-time-to-time*

*dēdhēlā, tī tunē chōp<sup>a</sup>dā-mā jamā kadhēlā-bī kā nāī ?  
were-given, those by-thee account-book-in credit made-are or not ?*

D. Lē, jōnī ō tunō hisāb.

D. *Take, see this thy account.*

R. Tunē dēdhēli rakām jamā kadhēli kā āē ? Tū

R. *To-thee given sums credit made where is ? Thou  
khōṭā-khōṭā lakhinē āmā garīb māṇ<sup>a</sup>ḥā ṭhagē. Tū  
false-false-things having-written us poor men robbest. Thou*

*māgēh tē rupiyā pachāḥ būṭhā. Tū Phōjdārāē pāhē tē  
mayest-claim those rupees fifty simply. Thou Police-officer near verily  
chāl tuwā mālam padē.*

*come to-thee evident it-will-fall.*

D. Chāl, rupiyā pachāḥ pun dē kā nāī

D. *Come, rupees fifty at-any-rate dost-thou-give or not  
dē ?*

*dost-thou-give ?*

R. Pachāḥ tē-kharā mā pōch dē, nē tunā paiḥā chhēdē

R. *Fifty truly to-me receipt give, and thy pice in-skirt  
bādh.*

*tie-up.*

D. Raḍ<sup>a</sup>kā, tūē tē thōḍā lakh<sup>a</sup>tā wāch<sup>a</sup>tā ḥīkh<sup>a</sup>nō.

D. *Raḍkā, by-thee verily in-a-little in-writing in-reading it-was-learnt.*

*Māṭhē ghaṇō phāṭī-gōh kā ? Tumā nihāṭī-mā bhaṇ<sup>a</sup>bī  
Therefore much bursting-thou-wentest what ? You schools-in having-taught*

*bhaṇ<sup>a</sup>bīnē ḥarkārē ī kōḥā ūdhā karī-mēy<sup>a</sup>lā.  
having-taught by-the-Government this how-much topsy-turvy has-been-made.*

*Tumī bhaṇ<sup>a</sup>jāḥ tē āmu kā karū ?*

*You learn then we what may-do ?*

R. Tumī karājāh, tahā bharājāh. Harkārē tō  
 R. You may-do, that you-may-gather. By-the-Government verily  
 ājā-j kadhbā-āhē.  
 good-very done-is.

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## FREE TRANSLATION OF THE FOREGOING.

1. *Dēo-chand*.—Hullo! Kiklā Bhikhāriā.
2. *Kiklā*.—Who are you?
3. *D*.—I your Banker. Open the door and come out.
4. *K*.—Ho! Is it you Sēṭh? What brings you here so late at night?
5. *D*.—Well, bring the money you owe me with the interest.
6. *K*.—What amount do you want?
7. *D*.—Look here! R40 for the bullock I got you, R60 given to you for marrying your brother, and R20 given to you for subsistence. Bring R150 in all.
8. *K*.—What became of the 3 *hārās*<sup>1</sup> of rice I gave you from my fields?
9. *D*.—Well! I set off R40 on that account against the interest.
10. *K*.—Hum! So many rupees for interest of 10 months?
11. *D*.—I swear by your patron God that the interest amounts to R60; but I allow you a remission of R20 therefrom, as you are my old client.
12. *K*.—Wait! Let me call my son Raḍkā. He is educated and will cast up the accounts.
13. *Raḍkā*.—Have you credited in your account book the sums paid to you from time to time, or not?
14. *D*.—See. Here is the account!
15. *R*.—Where are the amounts paid credited?  
 You keep false accounts and cheat us poor people. Your due comes to simply R50. Just come to the police court and you will see.
16. *D*.—Well, do you want to pay R50 even or not?
17. *R*.—R50, by all means. Pass a receipt and take your money.
18. *D*.—Raḍkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19. *R*.—You will reap what you sow. The Government has after all done the right thing.

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<sup>1</sup> A *hārā* is the name of a corn measure. Twenty-one maunds = one 'big hārā,' and 7 maunds one 'small hārā.'

|              |   |   |   |   |   |   |   |   |   |   |       |         |
|--------------|---|---|---|---|---|---|---|---|---|---|-------|---------|
| Nawsari      | . | . | . | . | . | . | . | . | . | . | .     | 5,613   |
| Surat Agency | . | . | . | . | . | . | . | . | . | . | .     | 125,000 |
| Surgana      | . | . | . | . | . | . | . | . | . | . | .     | 9,000   |
| Nasik        | . | . | . | . | . | . | . | . | . | . | .     | 78,000  |
| Khandesh     | . | . | . | . | . | . | . | . | . | . | .     | 15,000  |
|              |   |   |   |   |   |   |   |   |   |   | TOTAL | 232,613 |

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāṭhī elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.C.S. It is more mixed up with Marāṭhī. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāṭhī schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāṭhī element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[ No. 42.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILOḌĪ.

KŌŌKANĪ DIALECT.

(NAWSARI, BARODA STATE.)

### SPECIMEN I.

Ēk māṇus-nē dōn pōsā hōtā. Tē-mā-nā lāhānā-nē bās-lā  
*One man-to two sons were. Them-in-of the-younger-by father-to*  
 ākhā, 'rupiā-nā mā-lā bhāg dē.' Tēh-nē tēh-lā paisā  
*it-was-said, 'money-of me-to share give.' By-him them-to money*  
 vēchī dīdhā. Thōḍā dis puṭhī lāhānā pōsā sārā ēk\*thā  
*having-divided was-given. A-few days after the-younger son all together*  
 karīnē duṣrē mul<sup>a</sup>k-mā giyā. Tēnē taṭh majā-mā paisā  
*having-made another country-in went. By-him there pleasure-in money*  
 khōvi dīdhā, tāhā tē dēs-mā dukāl paḍ<sup>a</sup>nō. Nē  
*having-frittered was-given, then that country-in famine fell. And*  
 tē-nē taṭh aḍ<sup>a</sup>chan paḍ<sup>a</sup>nī. Tāhā tē tē dēs-mā-nā ēk jānā-nē  
*him-to there distress fell. Then he that country-in-of one person-to*  
 taṭh jāinē rah<sup>a</sup>nō. Tēnē tēnā pōtānā khēt-mā bhūḍ chāru-lā  
*there having-gone lived. By-him his own field-in swine graze-to*  
 daw<sup>a</sup>dyō. Jē śīg bhūḍ khāh<sup>a</sup>tā tē-mā-thī pōtā-nā pōṭ bharu-lā  
*he-was-sent. What husks swine ate that-in-from his-own belly fill-to*  
 mar<sup>a</sup>jī hōinī; paṇ kōnhī tē-lā kāhī dīhā nāhī. Tō  
*wish became; but anyone-(by) him-to anything was-given not. He*  
 hūśīyār hōt, tēwā ākhā kē, 'mā-nā bās-nē kēw<sup>a</sup>dāk kamārā  
*sensible became, then it-was-said that, 'my father-to how-many servants*  
 āhās, nē bhākhar paṇ khūb āhā; paṇ mā tō bhūkē marā-hā.  
*are, and bread also much is; but I indeed by-hunger dying-am.*

Mā uṭhīnē mā-nā bāsā-pā jēn nē tē-nē jāinē  
*I having-arisen my father-near will-go and him-to having-gone*  
 ākhan, “bā, may tunē āg<sup>l</sup> nē jug-nē āg<sup>l</sup> pāp  
*will-say, “father, by-me of-thee before and heaven-of before sin*  
 karyā hē. Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā  
*committed is. Now thy I son may-be-called not, me-to thy*  
 kamārā-mā-nā ēk gan.” Nē tō uṭhīnē pōtā-nā bās-pā giyā.  
*servants-in-of one count.” And he having-arisen his-own father-near went.*  
 Tō haju dūr hōtā tāhā tēnā bās-nē diṭhā; tē-nē dayā  
*He still distant was then his father-by he-was-seen; him-to pity*  
 ānī, nē tō dhāwdinē bōchīē waḷgī giyā, nē tē-nē gōlā  
*came, and he having-run neck-to having-stuck went, and him-to kisses*  
 diḍhā. Pōsā-nē tē-lā ākhā kē, ‘bā, may tunē  
*were-given. The-boy-by him-to it-was-said that, ‘father, by-me of-thee*  
 āg<sup>l</sup> nē jug-nē āg<sup>l</sup> pāp karyā hē, nē tunā pōsā nī  
*before and heaven-of before sin done is, and thy son not*  
 kahēwāū.’ Bās-nē pōtānā hālī-nē ākhā kē,  
*I-may-be-called ‘The-father-by his-own servant-to it-was-said that,*  
 tumī bēs phad<sup>a</sup>kā liyā nē ēlā-nē sādā, ēnā hāt-lā muddī  
*you good clothes bring and him-to put-on, his hand-to a-ring*  
 ghālā, āp<sup>a</sup>lā khāinē khuṣī hōiē. Kēm-kē mānā pōsā marī  
*put-on, we having-eaten merry shall-become. Because my son having-died*  
 gay<sup>a</sup>lā hōtā, tō pāsā jīv<sup>a</sup>tā hōinā; tō bhulī-gay<sup>a</sup>lā hōtā, tō jad<sup>a</sup>nā.  
*gone was, he again alive became; he lost was, he was-found.*  
 Nē āp<sup>a</sup>lā sārā majā kar<sup>a</sup>tā.  
*And we all merriment make.’*

I wakhat tēnā mōthā pōsā khēt-mā hōtā, tō ghar-nē wang<sup>a</sup>yē  
*This time his eldest son field-in was, he house-of near*  
 pōbōchyā, tāhā tēnē nāch<sup>a</sup>tā tathā gātā āik<sup>a</sup>nē. Tēnē  
*arrived, then by-him dancing and singing was-heard. By-him*  
 ēk hālī-lā wāhārīnē sōdā, ‘i kāy āhā?’ Tēnē  
*one servant-to having-called it-was-asked, ‘this what is?’ By-him*  
 ākhā kē, ‘tunā bhāu ānāh, tunā bās-nē mōthī mēj<sup>a</sup>bānī  
*it-was-said that, ‘thy brother has-come, thy father-by a-great feast*  
 karih, kēm-kē tēnā pōsā tē-nē jīsā hōtā tīsā pāsā maḷ<sup>a</sup>nā.  
*has-been-made, because his son him-to as was so again was-obtained.’*  
 Ē āikīnē tō rag<sup>a</sup>wāy<sup>a</sup>nō. Tē-lā ghar-mā ēu-lā mar<sup>a</sup>jī nāhī  
*This having-heard he became-angry. Him-to house-in come-to wish not*  
 hōti. Tē-nē bās-nē bāhār ēinē sam<sup>a</sup>jāwyō; paṇ tē-lā  
*was. His father-by outside having-come he-was-persuaded; but him-to*  
 gōṭh ākh<sup>a</sup>tā bās-lā ākhā kē, ‘hēd, mā bādā war<sup>a</sup>sā  
*story telling father-to it-was-said that, ‘see, I so-many years*

hōinā tarī tunī chāk<sup>ri</sup> karīh, tunī bōlī may kōi-dī  
*became yet thy service has-been-done, thy bidding by-me any-day*  
 chhōḍī nāhī. Tē-pan mānā dōstār-nē khuṣī karu-lā  
*has-been-abandoned not. However my friend-to merriment make-to*  
 ēk lāhān bōk<sup>dē</sup> pan nāhī dīdhā; pan ā tunā pōsā-nī  
*one small goat even not was-given; but this thy son-by*  
 arām<sup>chād-nī-sāthē</sup> tunā paisā khōvī dīdhā, tō ānā tāhā  
*harlots-of-with thy money having-frittered was-given, he came then*  
 pan mōṭhi mēj<sup>bānī</sup> karī. Tēnē ākhā kā, 'pōsā tū  
*even great a-feast was-made.' By-him it-was-said that, 'son, thou*  
 mānē-hārē dis<sup>lā</sup> rēhēs, nē mānā i sārā tunā-j. Tu-lā  
*me-of-with always livest, and my this all (is)-thine-certainly. Thee-to*  
 tō khuṣī hōi-lā jōijē, nē khuṣī karu-lā jōijē. Ō  
*indeed gladness become-to is-proper, and merriment make-to is-proper. This*  
 tunā bhāu marī gay<sup>lā</sup>, tō pāsā jīv<sup>tā</sup> hōinā; nē bbulī-gay<sup>lā</sup>,  
*thy brother having-died was-gone, he again alive became; and lost-went,*  
 tō jad<sup>nā</sup>.  
*he was-found.'*

[No. 43.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

## SPECIMEN II.

(KŌŦKAṆĪ DIALECT.)

## A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA.)

A.—Arã, tũ kōn āhās, rã ?

A.—Hallo, thou who art, eh ?

B.—Mi bhīl āhũ.

B.—I bhīl am.

A.—Tujā nāw kāy rã ?

A.—Thy name what eh ?

B.—Tānyā.

B.—Tānyā.

A.—Tũ kōṭhā (or, kukaḍa) jātōs, rã ?

A.—Thou where (or, whither) goest, eh ?

B.—Mulhēr-lā jātuya.

B.—Mulher-to I-go.

A.—Mulhēr mahā lāmb āhā. Aṭha rāt-chī rāt rahāy,

A.—Mulher great distant is. Here night-of night stay,

(or was).

( dwell ).

B.—Mā-la tataḍī-chā kām āhā. Ākhū māji aṭha khāyā-piyā-chī

B.—Me-to urgency-of work is. Also my here eating-and-drinking-of

kāy sōirā ?

what convenience ?

A.—Mi karīn yawasthā.

A.—I will-make arrangement.

B.—(Pan) tũ kōn āhās, rã ?

B.—(But) thou who art, eh ?

A.—Mi aṭhalā kāṭhyā āhũ.

A.—I here-of stick-man am.

B.—Chāl-rā mā-la gharī ghēūn.

B.—Go-then me-to to-home having-taken.



- A.—Arara, tū ta lāg<sup>a</sup>dā āhās rā, tu-lā kāy jhhāla, rā ?  
*A.—Alas, thou then lame art eh, thee-to what has-become, eh ?*
- B.—Mājē pāyāt kātā mud<sup>a</sup>lā (rut<sup>a</sup>lā) āhā. Aṭha dhāvī  
*B.—Mine in-foot a-thorn broken (pierced) is. Here a-barber*  
 āhā rā ?  
*is what ?*
- A.—Hōy. Aṭha bēs (huśār) dhāvī āhā. Tō udyā sakāḷ  
*A.—Yes. Here good (clever) barber is. He to-morrow morning*  
 tujā kātā kādhil.  
*thy thorn will-extract.*
- B.—Aṭhun Mulhēr kitik (kōḍāk) lāmb āhā, rā ?  
*B.—From-here Mulher how-much (how-great) distant is, eh ?*
- A.—Dahā kōs, isa pēnā.  
*A.—Ten kōs twenty miles.*
- B.—Ababa, mā-la lāg<sup>a</sup>dyā-la hōḍā lāmb yōk disāt kasā jāwā-jil.  
*B.—Well, me-to lame-one-to so-great far one in-day how can-be-gone.*
- A.—Tu-lā pāyī chālū-lā nīhī paḍat. Hā mārāg bhārī  
*A.—Thee-to on-foot walk-to not falls. This road great*  
 wāhat. Tu-la ekād-jan gāḍi-war bisūn ghēil.  
*is-borne. Thee-to someone carriage-on having-sat will-take.*
- B.—Bēs, chal. Ap<sup>a</sup>lyā gharā jāñ, ān (hārī)  
*B.—Well, proceed. Our-own to-house will-go, and (together)*  
 jēñ.  
*will-dine.*

## FREE TRANSLATION OF THE FOREGOING.

- A.—Hallo, who are you ?  
 B.—A Bhil.  
 A.—What is your name ?  
 B.—Tānyā.  
 A.—Where are you going ?  
 B.—To Mulher.  
 A.—Mulher is very far off. Stay here for the night.  
 B.—I have some urgent business there, and who would give me food here ?  
 A.—I will.  
 B.—But who are you ?  
 A.—I am the watchman here.  
 B.—Well, take me to your house.  
 A.—Hallo, you are lame ; what is the matter ?  
 B.—I have a thorn in my foot ; is there a barber here ?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

B.—How far is Mulher ?

A.—About ten kōs, or say twenty pēnā.<sup>1</sup>

B.—How will a lame man as I am be able to walk so far in a day ?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

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<sup>1</sup> A *pēnā* is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word *kōs*.

[ No. 44.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

KŌŃKAṆĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

## SPECIMEN III.

Ēk-kōṇī māṇ<sup>a</sup>sā-lā dōn pōr<sup>a</sup>ghā hōtā ; an tyānt<sup>a</sup>lā dhāk<sup>a</sup>lā-nī  
*A-certain man-to two sons were ; and them-in-of the-younger-by*  
 āp<sup>a</sup>lē bahās-lā sāṅg<sup>a</sup>lā kī, 'babās, mājhā wātā-chā il tō  
*his-own father-to it-was-said that, 'father, my share-of will-come that*  
 māl mā-lā dyā.' An tyā-nī padar-chī mil<sup>a</sup>kat tyān-lā  
*property me-to give.' And him-by his-own property them-to*  
 wātun dili. An bahu dīwas na jhālā hōḍāt tē  
*having-divided was-given. And many days not passed in-that that*  
 dhāk<sup>a</sup>lā pōr<sup>a</sup>ghā-nī sagh<sup>a</sup>lā gōlā kēlā an bahu dūr dēśā-chī  
*younger son-by all collected was-made and very distant country-of*  
 wāt dhar<sup>a</sup>li ; an taṭha wāt gōṭhīt padar-chī sagh<sup>a</sup>li milkat  
*way was-taken ; and there bad living-in his-own all property*  
 nās<sup>a</sup>li ; an tyā-nī jar sagh<sup>a</sup>lā khar<sup>a</sup>chun ṭāk<sup>a</sup>lā tāhā  
*was-squandered ; and him-by when all having-spent was-thrown then*  
 tē dēsāt mōṭhā kāl paḍ<sup>a</sup>lā, an tyā-lā aḍ<sup>a</sup>chaṇ paḍāē lāg<sup>a</sup>li ;  
*that in-country great famine fell, and him-to difficulty to-fall began ;*  
 an tē dēs-chā ēk jumidārāē taṭha jāun rahalā ; an tyā-nī  
*and that country-of one citizen's there having-gone lived ; and him-by*  
 tyā-lā sētāt ḍuk<sup>a</sup>rā chāru-lā dawāḍ<sup>a</sup>lā.  
*him-to in-the-field swine feed-to was-sent.*

Naik<sup>a</sup>ḍī and Kōṇkaṇī may be considered as the last links in the chain connecting the Bhīlī of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōṇkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhīl dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows :—

## PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchālī. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchālī has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son; *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āṅg-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*; thus, *chāṅg<sup>lyā</sup> mānus-na*, of good men.

The case of the agent is formed by adding *nē*, *na*, or *ē*; the dative by adding *na*; the locative by adding *ma*, etc. Thus, *bāp-nē* and *bāpē*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way.

There is apparently no neuter gender. Compare *gānō aiku āi*, singing to-hear came; *pēt bharē as<sup>tu</sup>*, he would have filled his belly; *i-na ēk nōkar-na puchī*, he asked a servant.

Pronouns.—‘I’ is *hū* as in Gujarātī and Mālvi; ‘my’ is *mārā*; ‘thy’ *tārā* and *tōrō*; ‘his’ *u-na*; ‘your’ *tumārō*, and so on. Note also *ō*, he; *u-na* and *tī-nē*, by him; *yē*, this; *yē-kyō*, to this; *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhē*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *thō*, and *huyā*; plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*.

The present tense of finite verbs is formed by adding *chha* to the old present; thus, *hū jāu-chha*, I go; *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hū maras*, I die; *tu rahi-ch*, thou remainest; *ō āwas*, he comes; *hāmī mārū*, we strike; *hū mārās chhē*, I am striking.

The past tense is formed by adding the suffixes *ā* or *yā*; thus, *ō lāgyā*, he began; *gayō*, *gayā*, he went; *rahā*, he remained; *ō didu nahi*, that was not given; *hū tāri sēwā kari*, I did thy service, etc.

There are only a few instances of a future. Thus, *kaṛhas*, I will say; *mārūs*, I will strike; *hāin*, I shall be; *āpun ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpun khāi pī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *suk<sup>wā</sup>*, to say; *karāwā* and *karwā-nā*, to make; *aḍ<sup>chan</sup> paḍyā lāgī*, distress began to arise. In *poshākh āṅg-ma mēl<sup>nō</sup>*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāṭī*, having divided; *achīn*, having been; *karīn*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHĪLĪ OR BHILŌḌĪ.

PANCHĀLĪ DIALECT.

(MELKAPUR TALUKA, DISTRICT BULDANA.)

Ēk mānus-na bē pōryā hōtā. Nānhō pōryā bā-na kaichha  
*One man-to two sons were. The-younger son father-to says*  
 kī, 'bā, mārā hiśā-nī dhan-daw<sup>a</sup>lat ma-na da.' Bāp-nē  
*that, 'father, my share-of wealth-property me-to give.' Father-by*  
 bēwa-na bī wāṭī didī. Thōdyā-ch din-tī nhānhō  
*the-both-to even having-divided was-given. A-few-only days-after the-younger*  
 pōryā sam<sup>a</sup>dhī jīn<sup>a</sup>gānī dēs-par lē gayō. Wa whā  
*son all property another-country-to having-taken went. And there*  
 tī-nē chain-bājī karin it<sup>a</sup>lī bī uḍāī nākhī;  
*him-by merry-making having-made so-much even having-squandered was-thrown;*  
 u-na sam<sup>a</sup>da paisō yē ritan kharch hui gaya, maṅg ō  
*him-by all money this in-manner spent having-been went, then that*  
 das-ma mōtō kāl paḍyā. Maṅg u-na ghanī aḍ<sup>a</sup>chan  
*country-into great famine fell. Then him-to great difficulty*  
 paḍyā lāgī. Maṅg ēk nāghar gayā rahā. Maṅg ō mānus-nē  
*to-fall began. Then one (to-)citizen he-went lived. Then that man-by*  
 āp<sup>a</sup>lu wāwar rākh<sup>a</sup>na mēlē-chha. Whā ō mānus-na ḍuk<sup>a</sup>rē khāi  
*his-own field to-watch he-put-is. There that man-by by-swine having-eaten*  
 nākhīs kōṇḍā-par khuśī-tī pēt bharē as<sup>a</sup>tu, ō kōnā  
*left husks-on willingly belly filled might-have-been, that by-any-one*  
 u-na didu nahi. Tawānā ḍōlā ugh<sup>a</sup>dyā, tawā ō āp-nē suk<sup>a</sup>wā  
*him-to was-given not. Then eyes opened, then he to-himself to-say*  
 lāgyā, 'mārā bāp-nā kit<sup>a</sup>nu naukar-kan purī uryā  
*began, 'my father-of how-many servants-near having-been-enough it-was-saved*  
 paṇ hū bhukkī maras. Mhārā bāp-kan jāī kawhas kī, "ba,  
*but I hungry die. My father-to having-gone I-will-say that, "father,*  
 hū tumārō wa Dēw-nā ghanā gunhāgār chha. Hū tārā pōryā kawhā-nā  
*I your and God-of great guilty am. I thy son be-called-to*

barābar nahi. Ātā ma-na ina-upar mōḷ<sup>a</sup>kari-nigata wagāw.” ’  
*fit am-not. Now me-to hence-forth a-hired-servant-like treat.” ’*  
 Yawā ichār karin maṅg āyō. U-na bāp-tī dur-tī  
*Thus a-thought having-made then came. Him-to father-from far-off-from*  
 jui u-na dayā āwas, u-na bēṭā-na gaḷ-ma miṭi mārī  
*seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck*  
 u-na bōkā lidā. Pōrē bāp-na kayēchha, ‘bā, ma-na Dēw-nō  
*him-by a-kiss was-taken. Son father-to said, ‘father, me-by God-of*  
 wa tōrō ghanō ap<sup>a</sup>rukḥ kari; ātā tāru pōryā kawā-nā barābar  
*and thine great fault was-made; now thy son be-called-to fit*  
 nahi.’ Bāp-na chāk<sup>a</sup>rā-na kawhā kī, ‘chāṅg<sup>a</sup>lō pōshākh thāt-tī  
*I-am-not.’ Father-by servants-to it-was-told that, ‘good a-dress state-with*  
 āṅg-ma mēl<sup>a</sup>nō; hāt-mō āṅg<sup>a</sup>tī, pag-mō jōḍō ghāl, kahi, āj  
*on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day*  
 āpun khāi-pīi majā kari. Mārō bēṭō āj-kantī  
*we having-eaten-and-drunk merriment shall-make. My son to-day-until*  
 gayō samaj<sup>a</sup>tā-thā, āj phirī āyō; jē nahi huy<sup>a</sup>tō, tō  
*was-gone I-was-understanding, to-day back came; who not existed, he*  
 āj sāp<sup>a</sup>dyō.’ Mhun ānand karāwā lāgyā.  
*to-day is-found.’ Therefore joy to-make they-began.*

Mōṭō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō  
*The-elder son in-field was. House-near came, the-house-in went*  
 nāch tamāśā gānō bajāw<sup>a</sup>nō aiku āi. Yaju i-na ēk nōkar-na  
*dancing show singing music to-hear came. And him-by one servant-to*  
 puchī. Naukar kaichha, ‘tārā nānhā bhāi āyō-chha. Ō  
*it-was-asked. The-servant says, ‘thy younger brother come-is. He*  
 khuśālīnī phirī āyā, bāpē khāwā karita.’ Yē aikiyē  
*safe-and-sound back came, by-father a-feast is-made.’ This having-heard*  
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr  
*him-to anger came, and house-into not-would-go. His father out*  
 āyō wa u-nyā in<sup>a</sup>tyā kar<sup>a</sup>wā lāgyā. Ō pōayā bāp-kan kawā  
*came and his entreaties to-make began. That son father-to to-tell*  
 lāgyā, ‘bā, hū āj-kan-tī it<sup>a</sup>lā waras tāri śēwā kari, tārā  
*began, ‘father, I to-day-till so-many years thy service did, thy*  
 hukūm bhāgyō nahi, yēw<sup>a</sup>ḍu achīna tu-na ma-na wa mārā  
*command was-transgressed not, such being thee-by me-to and my*  
 dōs-na chain kar<sup>a</sup>wā-nā ēk bōk<sup>a</sup>ḍu bī dida nahi. Ō  
*friends-to merriment to-make one kid even was-given not. This*  
 nhānā tārā pōryā-nē sam<sup>a</sup>dī paisō chain<sup>a</sup>bāji-na udāi-nākhī, ō  
*younger thy son-by all money riotous-living-with was-squandered, he*  
 āyō tarī u-na mēj<sup>a</sup>wānī kari.’ Yē-kyō bā kavhā lāgyō, ‘pōryā,  
*came yet him-to a-feast is-made.’ This-to father to-tell began, ‘son,*

tu mārā jawāḷa-ch rahich, jē mārā chha tē tāra chha. Apun  
*thou my near-veryly livest, which mine is that thine is. We*  
 ānand karō hē yug hōtē. Tārō bhāī marō thō, jītā huyā;  
*joy should-make this proper was. Thy brother dead was, alive became;*  
 harāī gayā-thā, tō āj sāp<sup>a</sup>dyā.  
*lost gone-was, he to-day is-found.'*

## RANĀWAṬ.

This dialect is spoken by the Khiste Brāhmaṇs of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted :—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

*N* is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nī gardī*, a crowd of people; *chhōk<sup>r</sup>ryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *śuddhi-warā-mē*, on his senses; *tyā-ṇī warā-mē*, thereupon. The suffix *ṇī* in *tyā-ṇī* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhau*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mār<sup>r</sup>chha*, I, thou, or he, strikes; plural, 1, *mār<sup>r</sup>jēchh*, 2 and 3, *mār<sup>r</sup>tēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mār<sup>r</sup>tēch*, they strike.

The past tense is formed as in Khāndēśī. Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

‘To strike’ is given as *mār<sup>r</sup>wa*, and the future of that verb is, singular, 1, *mār<sup>r</sup>sū*; 2, *mār<sup>r</sup>sī*; 3, *mār<sup>r</sup>ai*; plural, 1, *mār<sup>r</sup>sū*; 2, *mār<sup>r</sup>sō*; 3, *mār<sup>r</sup>tī*.

Note finally the form *khuśī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILĪ OR BHILŌḌĪ.

RANĀWAṬ DIALECT.

(BURHANPUR TAHSIL, DISTRICT NIMAR.)

|  |                                 |                      |                    |
|--|---------------------------------|----------------------|--------------------|
| Kōṇī-ēk manus-lē dōn chhōk <sup>r</sup> rā chhā. | Tyā-mā-thī                      | nhānā                | bāp-lē             |
| <i>A-certain man-to two sons were.</i>           | <i>Them-in-from the-younger</i> | <i>the-father-to</i> |                    |
| mhaṇ <sup>w</sup> ā lāgā,                        | ‘bābā,                          | jō-kāhī              | jamān              |
| <i>to-say began,</i>                             | <i>‘father,</i>                 | <i>what-ever</i>     | <i>of-property</i> |
|  |                                 | hissā                | māṇī               |
|  |                                 | hissā-majhār         |                    |
|  |                                 | share                | my share-into      |



yē tō dē.' Phirī tyāyē tyāt-lē jamā wāṭi dinī.  
*comes that give.' Then by-him them-to property having-divided was-given.*  
 Phirī thōdā dis-thī nhānā chhōk<sup>a</sup>rā aw<sup>a</sup>ghī jamā-karīnē dūr  
*Then few days-after the-younger son all having-collected far*  
 dēs-lē chāl<sup>a</sup>nā gyā. Ankhō tēṭha udhaḷ-haṇḍī karīnē pās-nī  
*a-country-to going went. And there spendthriftness having-done near-of*  
 jamā khōī dinī. Phirī tyāyē aw<sup>a</sup>gha khar<sup>a</sup>chī-ṭākya-  
*property having-squandered was-given. Then by-him all had-been-expended-*  
 bād tyā dēs-majhār kāḷ padyā, tyānī-thī tyāl mōṭhī aḍ<sup>a</sup>chan  
*after that country-into famine fell, of-that-from to-him great difficulty*  
 paḍ<sup>a</sup>wā lāgi. Tarāṇ tō tyā dēs-mā-nā ēk bhalā-māṇas-pāsē jāīnē  
*to-fall began. Then he that country-in-of one gentleman-near having-gone*  
 rāh<sup>a</sup>nā. Tyāyē tē tyāl ḍukkar charāwāl āp<sup>a</sup>nā khēt-majhār  
*remained. By-him then to-him swine to-graze his-own field-into*  
 pāṭhavya. 'Tarāṇ ḍukkar jyā phōṭ<sup>a</sup>rā khāt tyā-nī-warā-mē tyāyē āp<sup>a</sup>nā  
*he-was-sent. Then the-swine which husks eat them-with by-him his-own*  
 pēṭ bharawa asa tyāl wāṭ<sup>a</sup>na; ankhō tyāl kōṇī kāhī  
*belly should-be-filled so to-him it-appeared; and to-him by-any-body anything*  
 dina nāhī. Phirī tō śuddhi-warā-mē yēīnē mhaṇ<sup>a</sup>wā lāgā ka,  
*was-given not. Then he senses-on having-come to-say began that,*  
 'māṇā bāp-nā kaṭ<sup>a</sup>lāk majūr<sup>a</sup>hāt-lē pēṭ bharīnē bhākar chhē.  
*'my father-of how-many servants-to belly having-filled bread is.*  
 Ankhō mī bhuk-thī marachh. Mī uṭhīnē āp<sup>a</sup>nā bāp-nī  
*And I hunger-with am-dying. I having-arisen my-own father-of*  
 taraph jāśū āṇi tyāl mhaṇ<sup>a</sup>sū, "arē bāp, mī ākāś-nī viruddh  
*towards will-go and to-him will-say, "O father, by-me heaven-of against*  
 wa tuṇī samōr pāp kyē chha. At-pās-thī tuṇā chhōk<sup>a</sup>rā mhaṇ<sup>a</sup>wān  
*and of-thee before sin done is. Henceforth thy son to-be-called*  
 lāyak rāh<sup>a</sup>nā nāhī. Āp<sup>a</sup>nā ēkhāda majūr pramāṇē māl thaw.''  
*worthy I-remained not. Thy-own one servant like to-me keep.''*  
 Phirī tō uṭhīnē āp<sup>a</sup>nā bāp-nī taraph gyā. Tarāṇ tō dūr  
*Then he having-arisen his-own father-of towards went. Then he far*  
 ohhē aṭ<sup>a</sup>lā-majhār tyā-nā bāp-lē tyāl jōīnē, pēṭ-majhār khaḷ-baḷī  
*was in-the-meanwhile his father-to him having-seen, the-heart-in compassion*  
 wana, ankhō tyāyē tyā-nī galā-majhār daw<sup>a</sup>ḍīnē bilag<sup>a</sup>nā nē tyā-nā  
*came, and by-him his the-neck-on having-run it-was-clung and his*  
 makū linā. Phirī chhōk<sup>a</sup>rā tyāl mhaṇ<sup>a</sup>wā lāgā, 'bāp, ākāś-nī  
*kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of*  
 viruddh wa tuṇī samōr mī pāp kyē chha; ankhō at-pās-thī tuṇa  
*against and of-thee before by-me sin made is; and henceforth thy*  
 chhōk<sup>a</sup>rā mhaṇ<sup>a</sup>wā lāyak mī rāh<sup>a</sup>nā nāhī.' Paṇ bāpē āp<sup>a</sup>nā  
*son to-be-called worthy I remained not.' But by-the-father his-own*

nōkar-lē ākhē, 'chōkhat aṅgar<sup>a</sup>khā ānīnē yāl ghāl, ankhō  
*servant-to it-was-told, 'good a-coat having-brought to-this put, and*  
 tyā-nā hāt-myā aṅg<sup>a</sup>thī wa pāy-mā jōdā ghālā; phiri āpan khāinē  
*his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten*  
 khuśī manāwa. Kā-kī au mānā chhōk<sup>a</sup>rā marī gyē chhā,  
*happy should-become. Because this my son having-died gone was,*  
 tō phirinē jitā jāyā; wa khōwāi gyē chhā, tō pāw<sup>a</sup>nā.' Tarān tyā  
*he again alive became; and lost gone was, he is-found.' Then they*  
 khuśī manāwā lāgyā.  
*merry to-become began.*

Tarān tyā-nā mōthā chhōk<sup>a</sup>rā khēt-myā<sup>ā</sup> chhā. Phiri tō yēinē  
*Then his eldest son the-field-in was. Then he having-come*  
 ghar-nī pāsē yēta-ch tyāyē wājā-gājā nē nāch aikyā.  
*house-of near coming-immediately by-him playing-singing and dancing was-heard.*  
 Tarān naukar-myā<sup>ā</sup>-thī yēk-lē tyāyē balāinē puchhya, 'āi kāy  
*Then the-servants-in-from one-to by-him having-called it-was-asked, 'this what*  
 chhē?' Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā chhē. Ankhō  
*is?' By-him to-him was-told that, 'thy brother come is. And*  
 tō tunā bāp-lē hāśī-khuśī miḷ<sup>a</sup>nā, yānī-thī tyāyē mōthī paṅgat  
*he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast*  
 kāi chha.' Tarān tō ghussā hōinē majhār jāy-nāi. Yā-nī-thī  
*made is.' Then he angry becoming inside would-not-go. Therefore*  
 tyā-nā bāp bhāir yēinē tyāl sam<sup>a</sup>jāwā lāgyā. Paṇ tyāyē  
*his father out having-come to-him to-entreat began. But by-him*  
 bāp-lē jawāb dinā kī, 'jōy, mī aṭlā warsē tunī chāk<sup>a</sup>ri  
*the-father-to answer was-given that, 'see, I so-many years thy service*  
 karachh, ankhō tum-nī ādnyā mī kadhī tōḍī nāhī,  
*am-doing, and your order by-me at-any-time was-broken not,*  
 phiri mī mānā sōbatī-bar<sup>a</sup>bar ramawa mhanīnē  
*on-the-other-hand by-me my friends-with it-should-be-feasted having-said*  
 tuyē māl kadhī bak<sup>a</sup>ra suddhā dinha nāi; nē jyāyē tunī  
*by-thee to-me ever a-goat even was-given not; and by-whom thy*  
 jamā kas<sup>a</sup>bīn-bar<sup>a</sup>bar khāi tākī tō āū tunā chhok<sup>a</sup>rā  
*property harlots-with having-devoured was-thrown that this thy son*  
 wanā tē tū tyānī-karat mōthī paṅgat kāi chha.' Tarān tyāyē  
*came then by-thee of-him-for great a-feast made is.' Then by-him*  
 tyāl mhanya, 'chhok<sup>a</sup>rā, tū sadā mānī-bar<sup>a</sup>bar rāhachh; ankhō mānī  
*to-him was-said, 'son, thou always me-with art-living; and my*  
 sarw jamā tunī-ch chhē, paṇ hāśī wa khuśī karavi ai  
*all property thine-only is, but pleasure and delight should-be-made this*

jarūr ehha; kāraṇ kī, au tuṇā bhāu mari gyē chhā, tō  
*necessary was; because that, this thy brother having-died gone was, he*  
 phirīnē jītā jāyā; wa khōwāi gyē chhā, tō pāvī-gyā.  
*again alive became; and lost gone was, he has-been-found.'*

Bhils are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśī. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, *tyā-n* and *tyā-na*, by him; *may mar*, I die.

*ṽ* is dropped before *i*, *ē*, and *y*; thus, *istu*, fire; *īs*, twenty; *yapār*, business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī. Note, however, the dative suffix *ta*. Thus, *ābās-nā*, of the father; *chākaras-ta*, to the servants; *pāṭil-nī ghar*, at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *diwas* (m.), this day; *sampatti wāṭi dinā*, property having-divided was-given.

The present tense of the verb substantive is formed as follows:—

|   |   |
|---|---|
| Singular, 1. <i>āsa</i> , or <i>śāūsa</i> | Plural, 1. <i>āsat</i> , <i>sat(as)</i> |
| 2. <i>āsa(s)</i> , <i>śās</i>             | 2. <i>āsat</i> , <i>sat(as)</i>         |
| 3. <i>āsa</i> , <i>sa</i>                 | 3. <i>āsat</i> , <i>sat(as)</i>         |

The present tense of finite verbs is formed as in Khāndēśī; thus, *māras*, plural *mār<sup>a</sup>tas* from *mār<sup>a</sup>nā*, to strike. We, however, also find forms such as *jās*, we, or you, go; *jāt*, they go; *bharat*, they fill.

The past tense is formed as in Khāndēśī; thus, *rahinā*, he remained; *lāgā*, he began; *gayōl* and *gayēl*, he had gone, etc. Marāṭhī, or mixed Marāṭhī, forms are *lāg<sup>a</sup>la*, they began; *jāy<sup>a</sup>lā*, they were; *wan<sup>a</sup>lā*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *mul sāṅg<sup>a</sup>nu*, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gayā*, by-him it-was-gone, he went.

The future agrees with Khāndēśī. Thus, from *mār<sup>a</sup>nā* to strike:—

|  |  |
|--|--|
| Singular, 1. <i>mār<sup>a</sup>sū</i>      | Plural 1. <i>mār<sup>a</sup>sū(t)</i>                    |
| 2. <i>mārīs</i> , <i>mār<sup>a</sup>śī</i> | 2. <i>mār<sup>a</sup>śāl</i> , <i>mār<sup>a</sup>śāt</i> |
| 3. <i>mārī</i> , <i>mārāi</i>              | 3. <i>mār<sup>a</sup>tī</i> , <i>mār<sup>a</sup>thīn</i> |

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī.

I am indebted to Mr. A. H. A. Simcox, I.C.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.

[No. 47.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌḌĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk mānas-ta dōn āṇḍōr jay<sup>a</sup>lā. Dhāk<sup>a</sup>tā mul bāp-ta  
*One man-to two sons became. (By-)the-younger child the-father-to*  
 sāṅg<sup>a</sup>nu, 'bābā, mani wāt<sup>a</sup>ni-nā kā māl yēi tō dyā.' Maṅg  
*it-was-said, 'father, my share-of what property will-come that give.' Then*  
 tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhāk<sup>a</sup>lā āṇḍōr  
*him-by them-to property having-divided was-given. Then the-younger son*  
 thōḍē diwas-ma sampatti gōlā kari mulukh-ma gayā ān tai  
*a-few days-in property together having-made a-country-in went and there*  
 tyān udhalē-panā-ma wāgi-sana āp<sup>a</sup>ni sampatti udāi dinā.  
*by-him extravagance-in having-lived his-own property having-squandered was-given.*  
 Maṅg sag<sup>a</sup>lā paisā sari gayā-ta, tai bhārī dushkāḷ  
*Then all money having-been-exhausted gone-was, then a-heavy famine*  
 paḍ<sup>a</sup>nā; tyā-mulē tyāt khāwā-nī aḍ<sup>a</sup>chaṇ paḍ<sup>a</sup>nī; tawā tō ēk  
*fell; on-that-account to-him eating-of difficulty fell; then he one*  
 pāṭil-nī ghar jāi rahinā. Tyān tyā-ta ḍuk<sup>a</sup>rē chār<sup>a</sup>wa-ta  
*Pāṭil-of to-the-house having-gone remained. By-him him-to swine graze-to*  
 wāwar-ma dawad<sup>a</sup>nā; tawā jē ḍukar kach<sup>a</sup>rā khāū lāg<sup>a</sup>la tyā-war  
*field-in he-was-sent; then what the-swine rubbish to-eat began that-upon*  
 tō pōṭ bharāwā asa tyāt wāt<sup>a</sup>nā, tarī kōṇī tyā-ta  
*indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to*  
 dinā-nā. Tō suddī-war wanā ān mhaṇ<sup>a</sup>wā lāgā, 'mani bāp-ni  
*was-given-not. He senses-on came and to-say began, 'my father-of*  
 ghar kaik pōṭ bharat ān may bhukē mar. May āthēn  
*at-the-house several belly fill and I with-hunger die. I here-from*  
 jāsū bāp-ta sāṅg<sup>a</sup>su ki, "may Dēw-ni ghar ān tuni ghar  
*will-go father-to will-say that, "I God-of in-the-house and thy in-house*  
 chōri kar<sup>a</sup>nōl," asa sāṅg<sup>a</sup>su, "āj-pāṣī mā-ta āṇḍōr sār<sup>a</sup>khā lēkhū  
*theft did," so will-say, "to-day-from me-to son like to-consider*  
 nakō. Nōkarī lōk-ni sār<sup>a</sup>kha mā-ta ṭhēw." Maṅg tyān  
*is-not-proper. Servant people-of like . me-to keep." Then by-him*  
 ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōṭhā kan<sup>a</sup>waḷā  
*the-father-to was-gone. Then the-father-by him-to having-seen great compassion*  
 wani, tyā-na dhāi-sana tyā-nī gaḷā-ta miṭhī mār<sup>a</sup>nā ān tyā-nā muku  
*came, him-by having-run his neck-to embracing was-struck and his kiss*

linā. Tō mhan<sup>a</sup>wā lāgā kī, 'bābā, may Dēw-ni ghar ān  
*was-taken. He to-say began that, 'father, I God-of in-the-house and*  
 tuni ghar chhōri kar<sup>a</sup>nōl, āj-pāśī mā-ta āṇḍōr sār<sup>a</sup>khā lēkhū  
*thy in-house theft did, to-day-from me-to (thy) son like to-consider*  
 nakō.' Maṅg bāp-na chākaras-ta sāṅg<sup>a</sup>nā kī, 'uttam kuḍ<sup>a</sup>chā  
*is-not-proper.' Then the-father-by servants-to it-was-said that, 'best a-coat*  
 āṇi-sana yā-ta ghālā, yā-na hāt-ma āṅgōthī ān pāy-ma pāyatana  
*having-brought him-to put, his hand-in a-ring and feet-in shoes*  
 ghālāwāt dyā, maṅg āpun jāi-sana majā karū; kāran manā  
*to-put give, then we having-gone merriment will-make; because my*  
 āṇḍōr mari gaēl, āni jītā jayā; ān daudi gayōl ta,  
*son having-died had-gone, and alive became; and having-been-lost gone was,*  
 sāpaḍ<sup>a</sup>nā.' Tawā tē lōk harś karū lāg<sup>a</sup>nat.  
*is-found.' Then they people joy to-make began.*

Tawā tō waḍil āṇḍōr wāwar-ma āstōl. Maṅg tō ghar-jawaḷ gayā,  
*Then indeed eldest son field-in was. Then he house-near went,*  
 maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na chākar-ta  
*then him-to music and dancing to-hear came. Then him-by a-servant-to*  
 hāk mār<sup>a</sup>nā, tyā-ta maṅg ichārū lāg<sup>a</sup>nā, 'hai kā āsa?' Chākar  
*call was-struck, him-to then to-ask he-began, 'this what is?' The-servant*  
 tyā-ta sāṅg<sup>a</sup>nā, 'tunā bhāus wanā āsa, ān tuni bāp-ta suk<sup>a</sup>lik miḷ<sup>a</sup>nā  
*him-to said, 'thy brother come is, and thy father-to in-safety was-met*  
 majē yā-karitānā hai jēwanāwaḷ āsa.' Maṅg tō rāgī bhari  
*therefore on-this-account this feast is.' Then he with-rage having-filled*  
 ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bāhēr yēi-sana  
*house-in to-go-not began. Therefore then his father out having-come*  
 sam<sup>a</sup>jāḍ<sup>a</sup>wā lāg<sup>a</sup>nat. Tawā tyā-na ābās-ta utār dinā kī, 'it<sup>a</sup>kā  
*to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many*  
 diwas may chākarī karū lāg<sup>a</sup>nōl, ān tum-nā kahyā mōḍi-sana may gayā  
*days I service to-do began, and your saying having-broken I went*  
 nā, tarī sōb<sup>a</sup>tī wanalā tar tyās-ta kadhi-tarī kar<sup>a</sup>dū dinā-sa-nā; ān  
*not, still friends if-came then them-to ever-even a-kid given-was-not; and*  
 hai tuni jin<sup>a</sup>gī kaj<sup>a</sup>bin barōbar uḍāi dinā ta tyā-ta mōṭhi  
*this thy property harlots with having-squandered given was him-to a-great*  
 jēwanāwaḷ kar<sup>a</sup>wā-ta lāg<sup>a</sup>nā.' Tawā bāp-na tyā-ta utār dinā kī,  
*feast to-make began.' Then the-father-by him-to reply was-given that,*  
 'hai jin<sup>a</sup>gī jāwa tu mā-pa āsas tāwa tuni-ch āsa; pan harś wa  
*'this property as-long thou me-with art so-long thine-alone is; but joy and*  
 ānand kar<sup>a</sup>wā-nā hai diwas āsa; kāraṇ kī hau tunā bhāūs mari  
*mirth making-of this day is; because that this thy brother having-died*  
 gayōl, hau jītā jayā āsa; ān hau daudi gayōl ta, sāpaḍ<sup>a</sup>nā.'  
*gone, this alive become is; and this having-lost gone was, is-found.'*

BĀG<sup>A</sup>LĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Naharī is stated to be a corruption of Nyahadī, a name given by the people along the Tapti to those who live along the small mountain rivers in Baglan. Naharī, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures :—

|         |   |   |   |   |   |   |   |   |   |   |   |        |        |
|---------|---|---|---|---|---|---|---|---|---|---|---|--------|--------|
| Nasik   | . | . | . | . | . | . | . | . | . | . | . | .      | 10,000 |
| Surgana | . | . | . | . | . | . | . | . | . | . | . | .      | 3,000  |
| TOTAL   |   |   |   |   |   |   |   |   |   |   |   | 13,000 |        |

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhman of Khandesh are said to be able to understand Bāg<sup>A</sup>lānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī sēūs*, I am; *tū sās*, thou art; *āmi śijēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *dzāy*, go; *khāy*, eat, etc.

[No. 48.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

BĀG<sup>A</sup>LĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

## SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lē dōn āṇḍōr dzayāt. Tyā-madzhar dhāk<sup>A</sup>lā āṇḍōr mhanē, 'bābā  
*One father-to two sons were-borne. Them-among younger son said, 'father*  
*rē, jī jīn<sup>A</sup>gī sē tyā-madzhar ma-nā nīmē wātā sē tō ma-nā mā-lē*  
*O, what property is that-in my half share is that mine me-to*  
*wātā pādī dē.' Maṅg bāp-nī nīmē-nīm wātā pādī*  
*share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall*  
*didhī Maṅg thōḍā diwas rāhī-sanī dhāk<sup>A</sup>lā āṇḍōr sam<sup>A</sup>dī jīn<sup>A</sup>gī*  
*was-given Then few days having-stayed the-younger son all property*  
*dzamā karī-sanī dūr mul<sup>A</sup>khāt nighī gayā. Maṅg tathē dzāī-sanī*  
*together having-made far to-country having-started went. Then there having-gone*  
*chikkōrēpanē-khāl āp<sup>A</sup>lā wātā udāī didhā.*  
*wastefulness-under his share having-squandered was-given.*

[ No. 49.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

BĀG<sup>A</sup>LĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1899.)

## SPECIMEN II.

A.—Arē, tū kōṇ śās?

A.—O, thou who art?

B.—Mī Bhil<sup>a</sup>dā śēūs.

B.—I a-Bhīl am.

A.—Tu-nā nāw kāy?

A.—Thy name what?

B.—Tānyā śē.

B.—Tānyā is.

A.—Tū kōṭhē dzās-rē?

A.—Thou where goest-O?

B.—Mulhēr dzās.

B.—To-Mulher I-go.

A.—Mulhēr dūr śē. Rāt-nā-rāt aṭhē rahāy.

A.—Mulher far is. Night-of-night here stay.

B.—Mā-lē dzarūr-nā (or, dzal<sup>a</sup>di-nā) kām śē. An ma-nī khāwā-piwā-nī

B.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of

kāy tadz<sup>a</sup>vīdz?

what arrangement?

A.—Mī tadz<sup>a</sup>vīdz lāi dēsū.

A.—I arrangement having-put will-give.

B.—Kā-rē, tū kōṇ śās?

B.—What-O, thou who art?

A.—Mī aṭhī-nā watan<sup>a</sup>dār dzāg<sup>a</sup>lyā śēūs.

A.—I here-of hereditary watchman am.

B.—Bar śē. Mā-lē ghar lai tsāl.

B.—Well is. Me-to to-house having-taken go.

A.—Kāy-rē, tū tē laṅg<sup>a</sup>dā śās? Tu-nē pāy-lē kāy dzāyā?

A.—What-O, thou then lame art? Thy foot-to what happened?

B.—Ma-nā pāy-lē kāṭā muḍā. Aṭhē nhāi śē kā?

B.—My foot-to thorn broke. Here barber is what?

A.— Śē, athē tsāṅg<sup>a</sup>lā nhāi śē. Tō sakāḷ (din-ugē) tu-nā  
*A.—There-is, here good barber is. He in-the-morning (at-day-break) thy*  
 kāṭā kāḍhī dēi.  
*thorn having-pulled will-give.*

B.— Aṭhēn Mulhēr kit<sup>a</sup>lā dūr śē?

*B.—From-here Mulher how far is?*

A.— Hōi dāhā-ēk kōs.

*A.—It-may-be ten-some kos.*

B.—Ababa, ma-nā sār<sup>a</sup>khā laṅg<sup>a</sup>dā-warī it<sup>a</sup>lā dūr ēk rōdzāt kasa

*B.—Alas, me-of like lame-from so-much far one in-day how*  
 dzāwai?

*will-it-be-possible-to-go?*

A.—Arē, tu-lē pāyī dzāw<sup>a</sup>nā muḷi-ts kārāṇ nahi. Hau rastā mōṭhā

*A.—O, thee-to on-foot going-of altogether occasion not. This road big*

wāpar-nā śē. Rōdz ikaḍ<sup>a</sup>tīn tikaḍ<sup>a</sup>tīn muktā gādā yētas dzātas. Tu-lē  
*trade-of is. Daily here-from there-from many carts come go. Thee*

kōṇi-bī gādā-war basādī lii.

*some-one-even cart-on having-seated will-take.*

B.— Bar, tsāl ghar tsāl jēi lē.

*B.—Well, go house go having-eaten take.*

#### FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhil.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.



## BHĪLĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhilī. Some of them, *viz.*, Pāwrī, Māwchī, and Kōṅkaṇī, have already been dealt with in the preceding pages. The Wārlis are said to speak a form of Māwchī. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārli in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The same remarks apply to Kāthōḍī.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Chalisgaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *dzō*, who; *tsānd*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārḥāt*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *ch* which Khāndēśī shares with Marāṭhī; thus, *tu-nhā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *māṇ<sup>a</sup>sas-lā*, to the men; *ḍuk<sup>a</sup>ras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*; thus, *pōris-lā*, to daughters; *khēt-mayī-thīn*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō māṇus-na*, by that man; *dzō āṇḍōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *āmhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *jī*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art; plural *sat*. The past tense of the verb substantive is *as<sup>a</sup>tōl* and *as<sup>a</sup>nōl*, plural *as<sup>a</sup>talā* and *as<sup>a</sup>nalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī mārā*, I strike; *tū jāś*, he goes; *tō jāy*, he goes; *mārat*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gayās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāt*, and *gayālā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sēwā kar<sup>a</sup>nā*, I did thy service; *tyā mār<sup>a</sup>nāt*, they struck. On the other hand we find *tyā-nī sār<sup>a</sup>ṇ<sup>a</sup>wā lāgā*, him-by to-say it-was-began, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *uḥīs*, having arisen; *bōlāis*, having called.<sup>1</sup>

In all essential points, however, the so-called Bhilōḍī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[ No. 50.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILĪ OR BHILOḌĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

### SPECIMEN I.

Yēk māṇus-lā dōn pōra as<sup>a</sup>tala. Tyā-may-nā dhāk<sup>a</sup>lā pōryā  
*A-certain man-to two sons were. Them-in-from the-younger son*  
 tyā-nī bābā-lā sāngū lāgā, 'bābā, ām-nā dōnīs-nā wātā pādī  
*his father-to to-say began, 'father, us-of two-of share having-made*  
 dē.' Maṅg tyā-nī bābā-na tyēs-lā wātā pādī dinā Thōdyā  
*give.' Then his father-by him-to share having-caused-to-fall was-given. A-few*  
 diwas-mā dhāk<sup>a</sup>lā pōryā-na sam<sup>a</sup>dā yēk jāga jamā kar<sup>a</sup>nā.  
*days-in the-younger son-by all one in-place together was-made.*  
 Maṅg dūr niṅghī gayā. Maṅg tayī sam<sup>a</sup>dā paisā  
*Then a-far having-started he-went. Then there all money*  
 khāi-piī-san uḍāi dinā. Sam<sup>a</sup>dā paisā uḍāi  
*having-eaten-and-drunk having-wasted was-given. All money having-wasted*  
 dinā maṅg bhārī ākhāḍī paḍ<sup>a</sup>nī. Maṅg khāwā-lā kāhī mīlawā  
*was-given then a-great scarcity fell. Then eat-to any-thing to-be-got*  
 lāgā-nā. Maṅg tō yēk sabar-mā gayā. Tayī yēk māṇus-nī ās<sup>a</sup>rā  
*began-not. Then he one town-in went. There one man-of shelter*  
 khāl rāhyanā. Maṅg tō māṇus-na tyā-lā ḍukkar chār<sup>a</sup>wā-lā jāṅgal-ma  
*under remained. Then that man-by him-to swine feed-to forest-in*  
 dhāḍ<sup>a</sup>nā. Ḍuk<sup>a</sup>ras-na jō kōṇḍā khāy<sup>a</sup>nā tō-ch kōṇḍā tō māṇus  
*was-sent. Swine-by what husks was-eaten that-very husks that man*  
 khāisan kasā-tarī pōt bhar<sup>a</sup>tā; karan gāw-ma kōnī  
*having-eaten any-how belly might-have-filled; because town-in any-body*  
 tyā-lā khāwā-lā dēi-nā. Maṅg tyā-nī dēhi-ma ujālā paḍ<sup>a</sup>nā. Maṅg  
*him-to eat-to would-not-give. Then his body-in light fell. Then*

<sup>1</sup> Compare *lis-kē*, having taken, so far east as Hoshaḥ gabad.

tyā-nī tyā-nī man-lā sāṅg<sup>a</sup>wā lāgā, 'ma-nī bābā-nī ghar gañj  
*him-by his mind-to to-say began, 'my father's at-house many*  
 mān<sup>a</sup>sas-lā khāi-pīi-san ur<sup>a</sup>tā, an may bhukyā  
*men-to having-eaten-and-drunk there-would-be-saved and I of-hunger*

mara. May uṭha an bābā-nī ghar jāy an tyā-lā  
*am-dying. I (will-)arise and father-of (to-)house (will-)go and him-to*  
 sāṅg<sup>a</sup>sū, "may Dēw-nī ghar an tu-nī bī ghar pāp kar<sup>a</sup>nā-sa.  
*will-say, "by-me God-of (in-)house and your also (in-)house sin made-is.*

Yā-nī-kar<sup>a</sup>tā may tu-nā āṇḍōr nā-sāja; tu-nā nōkar-nī sār<sup>a</sup>khā  
*For-this-reason I your son do-not-become; your servant-of like*  
 mā-lā samaj." 'Asā sāṅgēna tō uṭh<sup>a</sup>nā an tyā-nī bā-nī ghar  
*me-to consider." 'Thus having-said he arose and his father's (to-)house*  
 gayā. Tyā-nī bā-nī tyā-lā durin dēkh<sup>a</sup>nā an tyā-lā  
*went. His father-by him-to from-a-distance was-seen and him-to*

mayā unī. An dhāwat gayā an tyā-nī galā-lā bil<sup>a</sup>gi  
*compassion came. And running went and his neck-to having-embraced*  
 paḍ<sup>a</sup>nā, an tyā-nā mukā linā. Tō pōryā tyā-nī bā-lā sāṅg<sup>a</sup>wā  
*fell, and his kiss was-taken. That son his father-to to-say*  
 lāgā, 'bābā, may Dēw-nī ghar pāp kar<sup>a</sup>nā-sa an tu-nī bī  
*began, 'father, (by-)me God-of (in-)house sin made-is and your also*

ghar pāp kar<sup>a</sup>nā-sa, yā-nī-kar<sup>a</sup>tā may tu-nā āṇḍōr nā-sāja.  
*(in-)house sin made-is, for-this-reason I your son do-not-become.'*

Maṅg tyā-nā bā tyā-nī nōkar-lā sāṅg<sup>a</sup>nā, 'chāṅg<sup>a</sup>la uchcha  
*Then his father his servant-to said, 'good of-high-quality*  
 pāṅghar<sup>a</sup>na laī yē, an tyā-nī āṅg-mā ghāl, an tyā-nī hāt-mā  
*clothes having-taken come, and his body-on put, and his hand-on*

yēk mundi ghāl, an pāy-mā jūta ghāl. An khāi-pīi-san  
*one ring put, and feet-on shoes put. And having-eaten-and-drunk*  
 majā-majā kar<sup>a</sup>sūt. Kāran ma-nā āṇḍōr marī gayōl, ātā  
*merriment let-us-make. Because my son having-died was-gone, now*  
 jitā whay<sup>a</sup>nā-sa; tō gamāī gayōl, tō ātā sāpaḍ<sup>a</sup>nā-sa.  
*alive has-become; he having-lost was-gone, he now found-is.'*

Yā-par<sup>a</sup>māna tyās-lā mōṭhā ānand whāī gayā.  
*In-this-manner them-to great joy having-become went.*

Tyā-nā waḍil āṇḍōr khēt-mā as<sup>a</sup>tōl. Tō khēt-mayī-thīn ghar yēwā-lā  
*His elder son field-in was. He field-in-from house come-to*  
 nigh<sup>a</sup>nā, an ghar-nī jawal jawal unā an tyā-na gāna nāch<sup>a</sup>na aik<sup>a</sup>nā.  
*started, and house-of near near come and him-by singing dancing was-heard.*  
 Maṅg tyā-nī nōkar-paikī yēk nōkar-lā bōlāw<sup>a</sup>nā an tyā-lā,  
*Then him-by servants-from-among one servant-to was-called and him-to,*  
 sōdh<sup>a</sup>nā, 'hāī kāy chāl<sup>a</sup>nā-sa? Maṅg tō tyā-lā sāṅg<sup>a</sup>wā lāg<sup>a</sup>nā  
*was-asked, 'this what going-on-is? Then he him-to to-say began*

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj<sup>a</sup>wānī dinā-sa, kārān  
 'your brother come-is; and your father-ōy a-feast given-is, because  
 tō khuśālī yēisan bhēt<sup>a</sup>nā.' Hāyī aik<sup>a</sup>tā barābar tyā-lā  
 he safe-and-sound having-come was-met.' This on-hearing just him-to  
 rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā  
 anger came. Then he house-in went not. Thereupon his father  
 bāhēr unā an tyā-nī dāḍhī dhar<sup>a</sup>wā lāg<sup>a</sup>nā. Maṅg tyā-nī bā-lā tō  
 out came and his beard to-hold began. Then his father-to he  
 sāṅg<sup>a</sup>wā lāgā, 'dēkhā, may it<sup>a</sup>kā diwas tu-nī sēwā kara, kadhī-bī  
 to-say began, 'see, I so-many days your service do, ever-even  
 nahā tu-nā sabad walāṇḍ<sup>a</sup>nā. It<sup>a</sup>kā-asi-san ma-nī sōb<sup>a</sup>tīs-nī  
 not your word was-transgressed. Such-being-the-case my friends-of-  
 barōbar chain kar<sup>a</sup>wās-āṭhī bak<sup>a</sup>rī-nā bachchā suddhā dinā-sa  
 with merriment to-make-for she-goat-of young-one even given-is  
 nahā. Tu-nā paisā chain-mā uḍāī dinā hāū-ch tu-nā  
 not. Your money luxury-in having-wasted was-given this-very your  
 āṇḍōr-lā tu-na mēj<sup>a</sup>wānī dinā-sa.' Maṅg tyā-lā tō sāṅg<sup>a</sup>wā lāgā, 'bētā,  
 son-to you-by a-feast given-is' Then him-to he to-say began, 'son,  
 tū akśī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū  
 thou always me-with art. Me-with what is that thine-alone is. This  
 tu-nā bhāū marī gayōl, ātā jītā whay<sup>a</sup>nā-sa; yā-kar<sup>a</sup>tā  
 thy brother having-died had-gone now alive become-is; for-this-reason  
 āj āpun ānandī-ānand kar<sup>a</sup>wā hāy barābar sa.'  
 to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHILĪ OR BHILÖDĪ.

(CHALISGAON, DISTRICT KHANDĒSH.)

Ēk māṇus-lā dōn pōra as<sup>a</sup>nala. Tyā-mha dhāk<sup>a</sup>lā pōryā  
*A-certain man-to two sons were. Them-among the-younger son*  
 āp<sup>a</sup>nī bāp-lā sāṅg<sup>a</sup>nā, 'bābā, mā-lā dzō wātā miḷhī tō  
*his-own father-to said, 'father, me-to what share may-be-obtained that*  
 wātā dē.' Maṅg tyā-nha tyās-lā āp<sup>a</sup>nī miḷ<sup>a</sup>kat wātī  
*share give.' Then him-by them-to his-own property having-divided*  
 dini. Mukṭā diwas whay<sup>a</sup>nā nāhā tō-ts dhāk<sup>a</sup>tā pōryā-na sarw  
*was-given. Many days became not then-just the-younger son-by all*  
 jin<sup>a</sup>gī dzamā karī-san dūr ěk dēs-lā niṅhī gayā.  
*property together having-made a-far one country-to having-started went.*  
 Tayī tyā-nha raṇḍibāji-mā sag<sup>a</sup>lā paisā uḍāi dinā. Dzawhā  
*There him-by harlotry-in all money having-wasted was-given. When*  
 tyā-nha sag<sup>a</sup>lā paisā uḍāi dinā tawhā tai kadak kāl  
*him-by all money having-wasted was-given then there a-severe famine*  
 paḍ<sup>a</sup>nā; sag<sup>a</sup>lī bāt-nī kaḷ<sup>a</sup>ji lāg<sup>a</sup>nī. Ti-ch gāw-mā ěk māṇus-lā  
*fell; all matter-of care was-applied. That-very village-in one man-to*  
 dzāis<sup>a</sup>nī bhēt<sup>a</sup>nā. Tē māṇus-na tyā-lā ḍukkar tsār<sup>a</sup>wā-nī khēt-mā  
*having-gone he-met. That man-by him-to swine grazing field-i n*  
 dawad<sup>a</sup>nā. Jyā phōtra ḍukkar khāy tē phōtra tyā-lā miḷat tar  
*was-sent. Which husks swine ate that husks him-to if-obtained then*  
 tō ānand-sa khātā. Tasā anna kōṇī māṇus tyā-lā dēi-nā.  
*he gladness-with would-have-eaten. Such food any man him-to would-not-give.*  
 Dzawhā tō sudh-war unā tawhā tō sāṅg<sup>a</sup>wā lāg<sup>a</sup>nā, 'ma-nī ābās-nā  
*When he senses-on came then he to-say began, 'my father-of*  
 kit<sup>a</sup>kā tarī paisā deī-san ṭhēw<sup>a</sup>nā nōkar khāi-san paisā  
*how-many indeed money having-given kept servants having-eaten money*  
 ur<sup>a</sup>tā, an mī upāṣī mara. Mī uṭhī, bābā pān  
*is-saved, and I of-starvation am-dying. I having-arisen, father near*  
 jāy an tyā-lā sāṅg<sup>a</sup>wā, "may Bhag<sup>a</sup>wān-nā ghar wa tu-nā  
*go and him-to it-should-be-said, "by-me God-of in-house and your*  
 ghar pāp kar<sup>a</sup>nā-sa; ātā may tu-nā āṇḍōr nābā. Ma-lā ātā majurī  
*in-house sin done-is; now I your son am-not. Me-to now wages*

dii-san dus<sup>a</sup>rā nōkar sa asā sam<sup>a</sup>jīn mā-lā nōkar t̥hēw."'  
*having-given another servant is so having-considered me-to servant keep."*  
 An tō uṭhīs āp<sup>a</sup>nī bābā tyāw wanā. Tō dūr astōl tyā-nī  
*And he having-arisen his-own father near came. He far was his*  
 bā-na tyā-lā dēkh<sup>a</sup>na tyā-lā mōṭhī mayā unī, an dūāi-san  
*father-by him-to it-was-seen him-to great pity came, and having-run*  
 tyā-nī galā-lā bilag<sup>a</sup>nā an mukā linā. Āṇḍōr tyā-lā mhaṇ<sup>a</sup>nā,  
*his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said,*  
 'bābā, may tu-nhī samaksh Bhag<sup>a</sup>wān-nī ghar pāp kar<sup>a</sup>nā sa;  
*'father, by-me your in-presence God-of in-house sin done is;*  
 tunhā āṇḍōr sāṅg<sup>a</sup>wā-lā may nāhā.' Pan tyā-nhī bāp-na āp<sup>a</sup>nī  
*your son to-be-called I am-not.'* But his father-by his-own  
 nōkar-lā sāṅg<sup>a</sup>nā kī, 'chāṅg<sup>a</sup>lā pāṅghurṇa lī yē, an  
*servant-to it-was-said that, 'good clothes having-taken come, and*  
 tyā-nī āṅ-war ghālā, bōṭ-mā mundī ghālā, pāy-mā dzōḍā ghālā;  
*his body-on put, finger-in a-ring put, feet-in shoes put;*  
 an bhākar khāū yā, majā karū. Hāu ma-nā  
*and bread to-eat come, merriment let-us-make. This my*  
 pōryā marī gayōl, an tō phirī jītā whay<sup>a</sup>nā;  
*son having-died was-gone, and he again alive has-become;*  
 tō gamāī gayōl, an māṅ sāpad<sup>a</sup>nā.' An tē majā  
*he having-lost was-gone, and then was-found.'* And they merriment  
 kar<sup>a</sup>wā lāg<sup>a</sup>na.  
*to-do began.*

Pudha tyā-nā wadil āṇḍōr khēt-mā asnōl. Tō ghar yēwā lāg<sup>a</sup>nā  
*Further his elder son field-in was. He house to-come began*  
 tawā tyā-nha gāṇa an nāch chāl<sup>a</sup>nāla tē aik<sup>a</sup>nā. Tawhā tyā-na  
*them him-by singing and dancing going-on that was-heard. Then him-by*  
 ēk nōkar-lā bōlāis, 'hai kāy chāl<sup>a</sup>nā sa?' mhaṇī tyā-lā  
*one servant-to having-called, 'this what going-on is?' saying him-to*  
 sōdh<sup>a</sup>nā. Tō sāṅg<sup>a</sup>wā lāgā, 'tu-nā bhāū wanā sa, tō sukh<sup>a</sup>nā  
*it-was-asked. He to-say began, 'your brother come is, he in-good-health*  
 īi-san mīl<sup>a</sup>nā mhaṇī tu-nī bāp-na mēdz<sup>a</sup>wānī kar<sup>a</sup>nā sa.' Mhaṇī  
*having-come is-met therefore your father-by a-feast done is.'* Therefore  
 tyā-lā mōṭhā rāg wanā; ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iis  
*him-to great anger came; house-in went-not. His father out having-come*  
 tyā-lā sam<sup>a</sup>dzād<sup>a</sup>wā lāg<sup>a</sup>nā. Tawhā tyā-na ulṭāī āp<sup>a</sup>lā ābās-lā  
*him-to to-persuade began. Then him-by having-replied his-own father-to*  
 sāṅg<sup>a</sup>nā, 'arē, may ādz muktā warśē tu-nī sēwā kar<sup>a</sup>nā, an may kadhī  
*it-was-said, 'O, I to-day many years your service did, and I ever*  
 bī tunhā hukūm mōḍ<sup>a</sup>nā nāhā; tarī ma-nī dōs-lā khāwā-nī bak<sup>a</sup>rī  
*even your order broke not; still my friends-to eating-for a-she-goat*

suddhā      dinā      nāhā.      Dzō      āṇḍōr-nī      rāṇḍās-mā      paisā      udāi  
*even      was-given      not.      Which      son-by      harlots-in      money      having-wasted*  
 dinā      tō      āṇḍōr      wanā      nāhā      tāwats      tyā-nī      mēdz<sup>a</sup>wānī      karas.'      Tō  
*was-given      that      son      came      not      just-then      his      a-feast      thou-makest.'*      *He*  
 tyā-lā      mhan<sup>a</sup>nā, 'bēṭā,      tu      ma-nī      dzawaḷ      nēh<sup>a</sup>mī      sas;      an      jī      kāhi  
*him-to      said,      'son,      thou      my      near      always      art;      and      what      something*  
 sa,      tā      tunā-ts      sa.      Hā      tu-nā      bhāū      marī      gayōl,      an      tō      phirīs  
*is,      that      thine-alone      is.      This      thy      brother      having-died      was-gone,      and      he      again*  
 jītā      whay<sup>a</sup>nā      sa;      an      gamāi      gayōl,      an      tō      sāpaḍ<sup>a</sup>nā;      yā-nī      kar<sup>a</sup>tā      āpun  
*alive      become      is;      and      having-lost      was-gone,      and      he      is-found;      this-of      for      we*  
 ānand      karū      hai      āp<sup>a</sup>nā      kām      sa.'  
*rejoicing      should-do      this      our-own      duty      is.'*

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pāwri, Māwchī, Dēhawālī, and Kōṭalī. The two former dialects have already been dealt with, and specimens of Dēhawālī and Kōṭalī will be given below. Wārli and Kāthōḍī have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows :—

| Name of Dialect.    | Number of Speakers. |
|---------------------|---------------------|
| Mathawāḍī . . . . . | 20,000              |
| Nāli . . . . .      | 10,000              |
| Kāyali . . . . .    | 25,000              |
| TOTAL . . . . .     | 55,000              |

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēśī. Such a conclusion is made probable by the fact that Kōṭalī is not very different from Khāndēśī. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

#### AUTHORITY—

RIGBY, LIEUT. C. P.,—*On the Sa'poora Mountains. Transactions of the Bombay Geographical Society.*  
 Vol. ix, 1850, pp. 69 and ff. Contains Vocabularies of Pauri, Wurralee (Wārli), and Bhili.

## DĒHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēs*, country. The dialect of the Dēhawāls, the inhabitants of the *dēh*, is known as Dēhawālī. The number of speakers has been estimated at 45,000.

Dēhawālī is closely related to other Bhil dialects such as Māwchī, Rānī, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahme and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

**Pronunciation.**—Dēhawālī is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hāā*, yes; *māhūū*, a man; *pōwōhō*, a brother; *māū*, *māā*, and *māā*, my; *lāgyā* and *lāgyā*, they began; *jātō-hō* and *jātō-hō*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō*; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhñē*, to laugh; *kālā*, Marāṭhī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

*S* becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *hunō*, dog; *kōō*, Marāṭhī *ghar*, house; *kii*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *mālā* and *mālā*, a floor; *ḍōā*, an eye. Compare Khāndēśī.

**Nouns.**—Strong masculine bases are formed as in Gujarātī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *ī* form their plural in *ā*; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarō*, child; *ī*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakā*, by the father; *bāhakāā*, of the father; *pōyarī*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē*; that of the ablative *dēkhūū*; and the locative is formed by adding *mē* or *ē*; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhūū*, from the father; *kōō-mē*, in the house.

**Pronouns.**—The personal pronouns are :—

|                      |                        |                         |
|----------------------|------------------------|-------------------------|
| <i>āī</i> , I        | <i>tū</i> , thou       | <i>tō</i> , he          |
| <i>māyū</i> , by me  | <i>tuyū</i> , by thee  | <i>tiyā</i> , by him    |
| <i>mā-nē</i> , to me | <i>tu-le</i> , to thee | <i>tiyā-lē</i> , to him |
| <i>māā</i> , my      | <i>tōō</i> , thy       | <i>tiyāā</i> , his      |
| <i>āmū</i> , we      | <i>tumū</i> , you      | <i>tē</i> , they        |
| <i>āmāā</i> , our    | <i>tumōō</i> , your    | <i>tiyāā</i> , their    |

Other pronouns are *ō*, this; *ī*, this thing; *kēḍō*, fem. *kēḍī*, who? *kāy*, what? *ī*, this thing, is perhaps originally feminine.





mōkalyō. Tāhāā huwarē jē chhōtarē khāhalē, tiyā-kii tiyā  
*he-was-sent. Then swine which husks ate, them-with by-him*  
 āpōō dēda pōruali ēhā-kii tiyā jāyō, āji kēdā tiyā-lē  
*his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to*  
 kāi āpō nāhā. Hātī tō hud-pēē āvinē gōgyō, 'māā  
*anything was-given not. Then he sense-on having-come said, 'my*  
 bāhakā kātā mōjarō-nē rēl-chhēl māṇḍō āhī, āji āi pukhē  
*father-of how-many servants-to abundant bread is, and I with-hunger*  
 mōahū. Āi uṭhīnē āpōō bāhakā-hī jāhē ān tiyā-lē ākhēhē, "ō  
*die. I having-arisen my father-near will-go and him-to will-say, "O*  
 bāhakā, māyū dēwō-dēkhū ulatō ān tōō dēkhatā pāp kēayō-hō. Āmī-  
*father, by-me God-from against and thy in-sight sin done-is. Now-*  
 dēkhū tōō pōyarō ākhāyanē āi wājavī nāhā. Āpōō ēkā mōjarōho-chē  
*from thy son to-say I fit not. Thy one servants-of*  
 mānē thōvēē." Hātī tō uṭhīnē āpōō bāhakā-hē giyō. Tāhāā tō  
*like keep." Then he having-arisen his, father-near went. Then he*  
 chhētē āhī, ātāa-mē tiyāā bāhakō tiyā-lē dēkhī kīwāyō, āji  
*far is, so-much-in his father him having-seen pitied, and*  
 tiyā dōwadi tiyāā gōlā-mē āth-miṭi kālī, ān tiyāā guu  
*by-him having-run his neck-on hand-clasping was-put, and his kiss*  
 lēdō. Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhū ulatō ān  
*was-taken. Then the-son him-to said, 'father, God-from against and*  
 tōō dēkhatā māyū pāp kēayō-hō, āji āmī-dēkhū tōō pōyarō ākhāyāā āi  
*thy in-sight by-me sin done-is, and now-from thy son to-say I*  
 wājavī nāhā.' Pēnē bāhakā āpōō chākarō-lē ākhyō, 'hārō dōgalō  
*fit not.' But by-the-father his servants-to it-was-said, 'good cloth*  
 lāvinē iyā-lē kālā. Hātī āpū mōj kējī. Kchē-kī  
*having-brought this-to put. And by-us feast should-be-made. Because*  
 ō māā pōyarō mōalō āthō, tō phāchō jiwatō viyō, ān tākāalō āthō,  
*this my son dead was, he again alive became, and lost was,*  
 tō judyō-hō.' Tāhāā tē mōj kērāanē lāgyā.  
*he found-is.' Then they merry to-make began.*

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō. Hātī tō kōō-pāhī  
*That at-time his elder son field-in was. Then he house-near*  
 āvi pugyā-pēē tiyā wājā ān nāchanō unāayō. Tāhāā  
*having-come arriving-on by-him music and dancing was-heard. Then*  
 chākarō-mē-dēkhū ēkā-lē hādī tiyā puchhyō, 'ī kāy āhī?'  
*servants-in-from one having-called by-him it-was-asked, 'this what is?'*  
 Tiyā tiyā-lē ākhyō kē, 'tōō pōwōhō ālō-hō, āji tō tōō bāhakā-lē  
*By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to*  
 hārō-nērō milyō īhī-kēatā tiyā mōḍī pāgate kēayī-hī.' Tāhāā tō  
*safe-and-sound was-met this-for by-him big feast made-is.' Then he*

rōgāi mājē nē jāya. Īhī-kēatā tiyāā bāhakō bārō āvi  
*getting-angry inside not would-go. This-for his father outside having-come*  
 tiyā-lē mānāwāā lāgyō. Pēñē tiyā bāhakā-lē jibābē dēdō kē,  
*him to-entreat began. But by-him the-father-to answer was-given that,*  
 ‘dēkhē, āī ātīī wōrahē tōō chākari kiahū, ājī tōō ākhalō māyū  
*‘see, I so-many years thy service do, and thy word by-me*  
 kēdī tōdyō nāhā. Tē-bi māyū āpōō dōsadārōō-ārī mōj kērāā-kēatā  
*ever was-broken not. Still by-me my friends-with merry to-make-for*  
 tuyū mā-nē kēdī pāṭadō-bī āpyō nāhā. Ājī jiyā tōō jinagī  
*by-thee me-to even kid-even was-given not. And by-whom thy property*  
 māljādīī-ārī khāi ṭākī, tō ō tōō pōyarō ālō, tahāā tuyū  
*harlots-with eating was-thrown, he this thy son came, then by-thee*  
 iyāā-kēatā mōdī pāngātē kēayī-hī.’ Tahāā tiyā tiyā-lē ākhyō,  
*this-of-for-sake big feast made-is.’ Then by-him him-to it-was-said,*  
 ‘pōyarā, tū rāt-dihi māā-ārī āhī; ājī māā bādī jinagī tōō-jē  
*‘son, thou night-day me-with art; and mine all property thine-only*  
 āhī. Pēñē khuchī ān mōj kērualī ī wājavi āthō, kēhē-kē ō  
*is. But merry and feast should-be-made this fit was, because this*  
 tōō pōwōhō mōyō āthō, tō phāchō jiwatō viyō-hō; ān ṭākāalō āthō,  
*thy brother dead was, he again alive become-is; and lost was,*  
 tō judyō-hō.’  
*he found-is.’*

[No. 53.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌḌĪ.

DEHAWĀĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

## SPECIMEN II.

## THE STORY OF GIMBŌ.

Ēkā gāwō-mē Gimbā kii māṭi rēhalō. Tiyaā thaiyyōō nāwa Jānū  
*One village-in Gimbō having-said man lived. His wife's name Jānū*  
 āthō. Gimbō gōriba āthō, pēṇē jārākē bōgyō āthō. Tēbī kāi-bī kāma kērāā  
*was. Gimbō poor was, but a-little dull was. Still any-even work to-do*  
 bōhē, tā tō kāmō purō-kēā-bōgōrē chhōdē-j nē. Ēka bōrōhō  
*he-might-sit, then that work full-making-before left-indeed not. One year*  
 tiyā thēa-māṭi milinē hiyālā-mē chōmōṭē chhindyō, chārī mērā  
*by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries*  
 vēchhāli thōvyō. Biyārāā kēatā wāhawā-hī mōjari chhōḍavi  
*clean were-kept. Of-seed for-the-sake Patel-with wages having-left*  
 chhōḍavi ēk mōḍō āṇḍalō pōi hāl thōvī rākhi.  
*having-left one big pot filling rice having-kept was-preserved.*

Jēṭhūḍi-pāhī chōmōṭē hīngāḍi sāp kii thōvyō.  
*Jēṣṭh-rain-near shrubs having-burnt clean having-made was-kept*  
 Jiyō-wōkhōṭē kālyō mēga wōrahān biyō, tiyō-wōkhōṭē thēa-māṭi jāinē  
*At-which-time black cloud to-rain began, at-that-time wife-husband having-gone*  
 chōmatō-mē hāl phōkī dēdi. Tōhē dōṇḍē thāyyē. Kālyō  
*burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black*  
 mēga wōrahūṭā-jē bādō ugī ṭākāyō. Rānō-mē khōḍa ḍiranē  
*cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs*  
 bādō ugī ṭākāyō. Rān nilō kōcha dēkhāyā lāgyō.  
*all having-sprouted was-left. Forest green deep to-appear began.*

Hāl jārākē mōḍi viyi. Tāhāā Gimbā chōmatō-mē ēk uchō māḷō  
*Rice a-little big became. Then by-Gimbō field-in one high platform*  
 kēayō. Hāti Jānū-lē ākhyō kē, 'āja-dēkhū āi chōmatō-mē māḷā-pē  
*was-made. then Jānū-to it-was-said that, 'to-day-from I field-in platform-on*  
 rēhē ān tihī āi pāḷaṇi-mē rēhē. Tihī-kēatā tū chōmatō-mē āvēhē-mā.  
*will-stay and there I vow-in shall-live. That-for thou field-in come-not.*  
 Māā-kēatā hidō kāi lii āwō, tō bādō mērē-pē āvī  
*Me-for provision some taking if-comest, then all boundary-on having-come*

tihĩ thōvī-di hūkāalō khōṭ thōkī-di tū jāti rējē.  
*there having-kept-given dry stick having-beaten-given thou going please-remain.*  
 Hātīĩ āĩ mērē-pēē āvi lii jāhē. Hāl pākii, hātīĩ  
*Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then*  
 wāḍi mōlahē. Tahāā āĩ kōō āvēhē. Tātā-mē kǎi kām-kāj  
*having-cut shall-thresh. Then I house shall-come. That-much-in some business*  
 pōḍē, tō mērē-pēē āvi mōḍā ākhī dējē. Hātīĩ āĩ  
*may-fall, then boundary-on having-come loudly shouting please-give. Then I*  
 jībāba dēhē. Ēhakī ākhī Gimbō chōmaṭō-mē māḷā-pēē riā lāgyō.  
*answer shall-give. Thus having-said Gimbō field-in platform-on to-live began.*

Tihĩ chōmaṭō mērē-pēē ēka hiwāryā dēwōō thānōhē  
*There of-field boundary-on one belonging-to-the-boundary of-god place*  
 āthō. Tihĩ rāt-dihī jāi tō chōk-sāi kii tiā dēwōō pūjā  
*was. There night-day having-gone that clean having-done that of-god worship*  
 kii vinavē, pāchhi phiratī wōkhōtē dēwō-lē ākhē, ‘ō hiwāryā-dēvē, māyũ hāṇḍi-  
*doing prayed, back turning at-time god-to said, ‘O boundary-god, by-me pot-*  
 pōĩ hāl pōayi-hi, tē khāṇḍī-pōĩ pākuuli jōjavē, nē tō iyō chhuri-kii  
*full rice sown-is, that khāṇḍī-full to-ripen is-proper, not then this knife-with*  
 tōō nāka wāḍēhē. Ēhēkī ākhī āthō-mē riī chhuri tiā dēwōā muratāā  
*thy nose I-will-cut. Thus having-said hand-in being knife that of-god of-image*  
 nākō-pēē thōvē. Ēha-kī rāt-dihī kēē.  
*nose-on placed. Thus night-day did.*

Ēha-kī kēatā hāl nēdī kāḍī, tē pākī, hātīĩ  
*Thus doing rice having-weeded having-drawn-out, that having-ripened, then*  
 wāḍāā-nē wōkhōt viyī. Tāhā rāt-dihī hōs dēwō-hī jāi pūjā  
*cutting-for time came. Then night-day continuously god-near having-gone worship*  
 kii wōlatī wōkhōtē dēwō-lē ākhyō, ‘ō Dēvē, āja-lōguũ tōō rāt-dihī  
*having-done returning at-time god-to it-was-said, ‘O God, to-day-till thy night-day*  
 chākari kii riyō-hō, tā hundā-jē hāṇḍī-pōi biārāo khāṇḍī-pōi pākawō,  
*service doing remained-have, then truly pot-full of-seed khāṇḍī-full ripenest,*  
 tō hārō, nāhā tō tōō nāka wāḍyā-bōgōra chhōḍu nē. Ēhā-kī ākhī  
*then well, not then thy nose cutting-without I-shall-leave not. Thus having-said*  
 tō chōmaṭō-mē kāmō-nē giyō.  
*he field-in work-on went.*

Dēwa mōn-mē ākhān lāgyō, ‘i mōnavī kǎi gāṇḍō-māṇḍō āhī  
*The-god mind-in to-say began, ‘this man somehow mad is*  
 kē hāṇḍī-pōi biyārāo khāṇḍī-pōi hāl pākā-nē hādē-hē. Ājī mā-nē dhāka  
*that pot-full of-seed khāṇḍī-full rice ripen-to says. And me-to threatening*  
 dēkhāvē-hē kē, “hāṇḍī-pōi biyārāo khāṇḍī-pōi pākii, tā hārō āhī, nāhā  
*shows that, “pot-full of-seed khāṇḍī-full will-ripen, then well is, not*  
 tā tōō muratāā nāka wāḍēhē.” Ēhā-kī ākhī nākō-pēē chhuri thōvī  
*then thy of-image nose shall-cut.” Thus having-said nose-on knife putting*

thōvī kira pādī tākī-hī. Pāṇānī-mē rii māā chākari kēahē,  
*putting mark cleaving thrown-is. Vow-in remaining my service does,*  
 tihi-kēatā āī kāi kēatō nāhā. Pēñē ēka wōkhōtē iā-lē biwāulō jōjavē.  
*that-for I anything doing not. But one at-time this-to to-frighten is-proper.*  
 Tāhāā chōṭakī tākii.  
*Then bad-habit will-leave.*

Ēhā-kii ākhi rātī mōja-mēē rāt giyī. Tāhāā dēwō āchhālāā  
*Thus having-said at-night middle-in night went. Then the-god of-bear*  
 vēh lii, chōmatō-mē Gimbō mālā-pēē hutlō āthō, tihī jāi mōḍā  
*form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly*  
 bēbāyā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō kē, 'āī āchhālō-gāchhālō nē jāū.  
*to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know.*  
 Tū tā dēwa āhī, mā-nē biwāwāā ālō-hō, pēñē āī nē biyū. Āglō  
*Thou then god art, me to-frighten come-art, but I not fear. Formerly*  
 tā hāndī-pōii khāndī māgatlō, āmī tā bēn khāndī lēhē.  
*indeed of-pot-full a-khāndī asking-was, now indeed two khāndī I-shall-take.'*

Dēvē kukadō wāhē, tihī-lāguū bēbāyyō. Hātī jātō riyō. Bihiri  
*The-god cock crows then-till growled. Then going remained. Second*  
 dihi mōjā-mēē rātī-lē dēwō pāchhō wāgōō vēh lii mālā-āhī āvī āyā  
*day middle-in night-at god again of-tiger form taking platform-near coming roars*  
 dēā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō, 'tū wāgōō vēh lii ālō-hō,  
*give-to began. Then Gimbō say-to began, 'thou of-tiger form taking come-art*  
 tō tā māyū jāyyō-hō. Āī tōō-kii nē biyū. Tū tā dēwa āhī.  
*that indeed by-me known-is. I three-by not fear. Thou indeed god art.*  
 Hāndī-pōii kāla bēn khāndyā ākhalyā, āmī tā chāra khāndyā lēhē,  
*Of-pot-full yesterday two khāndī were-asked, now indeed four khāndī I-shall-take,*  
 tāhā-jē chhōḍēhē. Dēwa pāchhō kukadō wāhē tāhī-lōgōō ri pāchhō  
*then-only I-shall-release.' The-god again cock crows then-till remaining back*  
 jātō riyō.  
*going stayed.*

Dēwō-lē vichāra ālō kē, 'āī biwāwāā jātō-hō, pēñē tō nē  
*The-god-to reflection came that, 'I to-frighten going-am, but he not*  
 bitā biwanyā khāndyā ākhatō jātō-hō. Ājī biwāwāhē, tā nāhī  
*being-afraid double khāndīs asking going-is. And I-shall-frighten, then running*  
 nē jātā, ājī wādatō jāii.' Ēhē jāī tāwakōchē riyō. Tēhē tō  
*not going, and increasing will-go.' Thus knowing silent remained. Then that*  
 chōmōṭē pākī giyō. Tāhāā wādī tō hālē mōlā-nē lāgyō.  
*field having-ripened went. Then having-cut that rice thresh-to he-began.*

Ēka dihi rājā Pānāthāā sawārī tēhē-dēkhuū jāhālī. Tāhāā hiwāryō  
*One day king of-Pānāthā procession there-from became. Then boundary*  
 dēvē tiyā-hī jāi jāri-nē ātha jōḍī rājā Pānāthā dēwō-lē  
*god that-near having-gone having-bowed hands having-joined king Pānāthā god-to*

ākḥā lagyō kē, 'māā thānakō-pāhī ēkā mōnavī chōmōṭē kēyyō-hō, tiyā tihī-mē  
*to-say began that, 'my abode-near one by-man field done-is, by-him there-in*  
 ēka āṇḍālō-pōi hāl pōyī-hī. Tē hāl rākḥā-nē tō mōnavī chōmaṭō-mē mālō  
*one pot-full rice sown-is. That rice watching-for that man field-in platform*  
 bāṇḍī tihī-pēē rētō-hō. Dihi-rāt pāṇī-mē rī māā-hī āvī  
*having-bound there-on staying-is. Day-night vow-in remaining me-near coming*  
 mā-nē pūjēhē, ājī pūjā kii jāti wōkhōtē ākhēhē kē, "hāṇḍī-pōi  
*me-to worships, and worship having-done going at-time says that, "pot-full*  
 pōyyō-hō, tihī khāṇḍī-pōi pākī, tō hārō, nahā tō tōō nāka  
*sown-is of-there khāṇḍī-full will-ripen then well, not then thy nose*  
 wādēhē." Ēhā-kī ākhī chhurī māā muratāā nākō-pēē thōvēhē. Māyū  
*I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me*  
 ēka bēn wōkhōtē biwāyyō, pēē tō tā nē bimaṇō wādatō  
*one two times was-frightened; but he indeed not bewildered increasing*  
 jātō-hō.  
*going-is.'*

Rājā Pānathā dēwō ākhyō, 'ēhadō pāṇī-wālō ājī rābaṇārō  
*King by-Pānathō god was-said, 'such-great vow-keeper and hard-working*  
 māhūñ āhī, tā tiyā-lē āpūālō jōjavē.' Ēhā-kī ākhī bēni dēvē,  
*man is, then him-to to-give is-proper.' Thus having-said both gods,*  
 Gimbo hāl mōlatō-hō, tihī giyā.  
*Gimbo rice threshing-was, there went.*

Rājā Pānathā-lē dēkhī Gimbo dōwadī jāi pāgē pōdyō.  
*King Pānathō having-seen Gimbo having-run having-gone feet fell.*  
 Hātī khōlā-mē dēwa āvī bōṭhā. Pēēlāā rājā Pānathāā  
*Then threshing-floor-in the-gods having-come sat. First king of-Panathō*  
 pūjā kēyyī, hātī hiwāryāā pūjā kēyyī, ān hāthē jōḍī  
*worship was-done, then of-boundary-god worship was-done, and hands joining*  
 ubō riyō. Rājā Pānathā ākhyō, 'tu-lē jōh, bōrakātē  
*standing remained. King by-Pānathō it-was-said, 'thee-to honour, prosperity*  
 āpi, tōō wādīvēlo wādīi.' Ēhē-kī ākhī dēvē jātā riyā.  
*is-given, thy progeny will-grow.' Thus having-said the-gods going remained.*

Gimbo hāl mōli uḍavī tē chāra khāṇḍī niṅgi.  
*Gimbo rice having-threshed having-winnowed those four khāṇḍis came-out.*  
 Hātī hiwāryāā thānakōi pāchhī pūjā kii, hātī hāl ān  
*Then of-boundary-god of-abode again worship having-done, then rice and*  
 bādō biḍārō lii kōō jāi riyā-nē lāgyō.  
*all moveables having-taken house having-gone live-to he-began.*

Ti dihi-dēkhū khētawādī, ōn, pōisō-tōkō wādatō giyō, pōyarē-  
*That day-from estate, grain, pice-annas increasing went, children-*  
 chāwarē viyē, ān khuchī-kii riyā-nē lāgyō.  
*etcetera became, and joy-with live-to he-began.*

## FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs<sup>1</sup> and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshṭh, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.<sup>2</sup> He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī<sup>3</sup> of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

<sup>1</sup> *Chōmōṭṭē* corresponds to *dāḍh* in the Konkan. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

<sup>2</sup> A stone idol of a god is generally placed on the border of a field.

<sup>3</sup> A khāṇḍī is equal to twenty maunds.



do not know anything about a bear. Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānaṭhō<sup>1</sup> passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānaṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānaṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands. King Pānaṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

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<sup>1</sup> Pānaṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

## KOTĀLĪ.

This is the dialect of the Kōṭals, a wild Bhīl tribe in the Satpuras, in the northern part of Khandesh. They collect gum and wax in the forests and sell it in the plains. Their number has been estimated at 40,000.

So far as we can judge from the specimens received from Khandesh, Kōṭalī is almost identical with Khāndēśī.

Two specimens, a version of the Parable of the Prodigal Son and a story, have been printed below, and they will not present any serious difficulty to the student.

It will be sufficient to draw attention to a few details in which Kōṭalī differs from Khāndēśī.

*Ya* is substituted for *ē* in *yak*, one.

The cerebral *l* is sometimes replaced by *l*; thus, *pal*, run.

The distinction of gender is apparently still less consistent than is the case in Khāndēśī. Thus we find *tu-nī nauk'rī ma-na kar'nā*, thy service (fem.) me-by was-done (masc.).

The oblique plural of masculine bases ends in *ās* or *as*, and not in *ēs*; thus, *pōrās-maīn*, from among the sons; *chōras-lā*, to the thieves. The suffix of the ablative is *thīn* or *paīn*; thus, *Talōdyā-thīn*, from Taloda; *bā-paīn*, from a father.

Strong adjectives, including the genitive, have an oblique form ending in *ī*; thus, *mānus-nī ghar*, in a man's house. The use of this form is, however, rather inconsistent. Thus we find *tī pōryā*, that son, in the nominative; but *tō dhanī-na*, by that rich man, in the case of the agent.

The pronouns are mainly the same as in Khāndēśī. Note, however, *mi-na*, by me; *tu-na*, by thee; *āmu*, we; *tumu*, you; *hai*, this (all genders), etc.

The verb substantive forms its present as follows, singular *sa*, plural *sat*. The second person singular has also the form *sas*. The past tense is *as'nōl*, plural *as'nalā*.

The present tense of finite verbs is formed as in Khāndēśī in the singular. Thus, *māras*, I strike, thou strikest, he strikes. The plural ends in *at*; thus, *mārat*, they strike. In the first person plural we find forms such as *mār'jē*, we strike; *jāut*, we go. Forms such as *mī mara*, I die; *mī jāy*, I go; *tō jāy*, he goes; but *tū jās*, thou goest, correspond to the present singular of the verb substantive.

In the past tense we find forms such as *gayā* and *gayōl*, went, apparently used without any difference of meaning. In *tu-na mēn'dh'rū dinās*, thou gavest a kid, the suffix *s* of the second person singular is used as in Marāṭhī. *Dinās* might, however, also be a wrong transliteration instead of *dinā sa*.

In the future we may note the form *tū mār'sīs*, thou wilt strike. In other respects Kōṭalī seems to agree with Khāndēśī.

[ No. 54.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌDĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

## SPECIMEN I.

Kōn<sup>te</sup> yak mānus-lā dōn pōr as<sup>nala</sup>. Tyā dōnī pōrās-main  
*Certain one man-to two sons were. Those two sons-among-from*  
 dhāk<sup>lā</sup> pōryā tyā-nī bā-lā sāng<sup>nā</sup>, ‘bābā, māl-nā ma-nā hisā  
*the-younger son him-of father-to said, ‘father, property-of my share*  
 mā-lā dē.’ Maṅg tyā-na tī māl tyā-lā wāṭī dinā. Maṅg  
*me-to give.’ Then him-by that property him-to having-divided was-given. Then*  
 thōḍē diwas sarwā paisā jamā kari tō dhāk<sup>lā</sup> pōryā dūr  
*a-few days all money together having-made that younger son a-far*  
 mulukh-mā nighī gayā. Tī mulukh-mā tyā-na tyā paisā kharāb  
*country-into having-started went. That country-in him-by that money waste*  
 kar<sup>nā</sup>. Tyā-nā sarwā paisā kharāb hōinā, maṅg māṅg<sup>tin</sup> mōṭhā kāl  
*was-made. Him-of all money waste became, then afterwards a-great famine*  
 paḍ<sup>nā</sup>, an tō naṅgā hōī gayā. Maṅg tahīn niṅghī-san yak  
*fell, and he naked having-become went. Then there-from having-started one*  
 mānus-nī ghar jāī tai naukār rahinā. Tō dhanī-na  
*man-of (to)-house having-gone there servant remained. That rich-man-by*  
 tyā-lā ḍukar chārā-lā dhāḍ<sup>nā</sup>. Ḍukar jō bhusā khāū lāg<sup>nōl</sup> tō  
*him-to swine graze-to was-sent. The-swine what husks to-eat began that*  
 bhusā tō khāū lāg<sup>nā</sup>, an bhārī kashṭī-san pōṭ bharī lāg<sup>nā</sup>. An  
*husks he to-eat began, and great difficulty-with belly to-fill began. And*  
 kōnī tyā-lā bhīk dē-nā. Maṅg to sudh-mā yēī sāng<sup>nā</sup>,  
*anyone him-to alms would-not-give. Then he senses-in having-come said,*  
 ‘ma-nā bāp-nā naukār pōṭ-bharī bhākar khāt, an mī bhukā mara.  
*‘my father-of servants belly-full bread are-eating, and I of-hunger am-dying.*  
 Maṅg uth<sup>sū</sup> ma-nī bā tyāwa jāsū an tyā-lā sāng<sup>sū</sup>, “bābā,  
*I shall-arise my father near will-go and him-to will-say, “father,*  
 may dēw-pān an tū-pan pāp kar<sup>nā</sup> sa. Maṅg tu-nā pōryā sāng<sup>wā-lā</sup>  
*(by)-me God-with and thee-with sin done is. I thy son be-called-to*  
 ma-lā lāj wāṭa; tu-nī naukār-paikī mī jyasā naukār-ch sa.”’  
*me-to shame appears; thy servants-from-among I as a-servant-really am.”’*  
 Tō maṅg uth<sup>nā</sup> an tyā-nī bā tyāwa gayā. Tō dūr as<sup>nūl</sup> tawā tyā-nī  
*He then arose and him-of father near went. He a-far was then him-of*

bā-na tyā-lā dēkh<sup>a</sup>na, maṅg tyā-lā mayā yēi-san tō tyā-phan  
*father-by him-to was-seen, then him-to compassion having-come he him-towards*  
 dhāi gayā; maṅg tyā-lā bil<sup>a</sup>gi-san tyā-nā mukā linā. Maṅg  
*having-run went; then him-to having-embraced him-of kiss was-taken. Then*  
 tī pōryā tyā-nī bā-lā sāṅg<sup>a</sup>nā, 'bābā, may dēw-phan wa  
*by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and*  
 tū-phan pāp kar<sup>a</sup>nā, an mī tu-nā pōryā sāṅg<sup>a</sup>wā-nā rahinā nāhā.  
*thee-towards sin was-done, and I thy son be-called-to remained not.'*  
 Maṅg tyā-nī bā-na naukar-lā sāṅg<sup>a</sup>nā, 'chāṅg<sup>a</sup>la pāṅghar<sup>a</sup>na laī  
*Then him-of father-by servant-to it-was-said, 'good cloth having-brought*  
 yē; 'tē tyā-nī āṅg-mā ghāli dinā, hāt-mā mundī ghāl<sup>a</sup>nā,  
*come; 'that him-of body-on having-put was-given, hand-on a-ring was-put,*  
 pāy-mā jyutā ghāl<sup>a</sup>nā. Maṅg mōṭhyā khusī-sa bhākar khāwā-lā gayā.  
*feet-on shoe was-put. Then great joy-with bread to-eat he-went.*  
 'Hai mā-nā pōryā jyasā marī gayōl, jītā hōy<sup>a</sup>nā; agar  
*'This my son as-if having-died was-gone, alive has-become; or-say*  
 gamāi gayōl, ātā sāpad<sup>a</sup>na.' Asā sam<sup>a</sup>jin bahu ānand kar<sup>a</sup>nat.  
*having-lost was-gone, now was-found.' So considering great rejoicing they-did.*  
 Ātā tyā-nā mōṭhā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an  
*Now him-of elder brother field-in gone had. He back house-to came, and*  
 tyā-lā wājā-gājā aiku yēū lāg<sup>a</sup>nā. Tyā-na āp<sup>a</sup>li naukar-lā  
*him-to playing-singing to-hear to-come began. Him-by his-own servant-to*  
 hāk mārīn sāṅgu lāg<sup>a</sup>nā, 'hai kāy sa? ' Maṅg tō  
*a-call having-struck to-say (he-)began, 'this what is? ' Then that*  
 naukar sāṅg<sup>a</sup>nā, 'tu-nā bhāū unā sa. Tō sukhī-kār unā  
*servant said, 'thy brother come is. He in-good-health come*  
 sa mhanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā  
*is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to*  
 bhārī rāg unā, an tī ghar-mā tō kāi jāi nāhā.  
*much anger came, and that house-in he in-any-way would-go not.*  
 Tawā tyā-nā bā bāhēr yēi-san tyā-lā sam<sup>a</sup>jādū lāg<sup>a</sup>nā.  
*Then him-of father out having-come him-to to-persuade began.*  
 Maṅg tyā-nī bā-lā tyā-na sāṅg<sup>a</sup>na, 'dēkh, bābā, it<sup>a</sup>kā  
*Then him-of father-to him-by it-was-said, 'see, father, so-many*  
 din tu-nī nauk<sup>a</sup>rī ma-na kar<sup>a</sup>nā, an tu-nā sabd  
*days thy service me-by is-made, and thee-of word*  
 kāi-ch tōḍ<sup>a</sup>nā nāhā; an tu-na ma-nī sōb<sup>a</sup>tī barābar  
*any-even broken is-not; and thee-by me-of friends with*  
 khāwā-na wāsta yak bī mēṇḍh<sup>a</sup>rū dinās nāhā. An jā-nā  
*eating for one even kid given is-not. And whom-by*  
 sarwā paisā gamāḍī dinā tō tu-nā pōryā unā tyā-barābar  
*all money having-wasted was-given that thy son came immediately*



[No. 55.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILOḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

## SPECIMEN II.

## A STORY.

Yak musal'mān śipāi Talōdyā-thin Nandur'bār-lā  
*A-certain Musalman sepoy Taloda (village)-from Nandurbar (village)-to*  
 chāl'nā. Tawā wāt-mā chyāl'tā chyāl'tā din buḍi gayā. Tawā dōn  
*set-out. Then the-way-on walking walking the-sun having-set went. Then two*  
 chōr tyā-na puḍha ubhā sa tyā-na dēkh'nāt. Tyā chōras-nī tyā-lā  
*thieves him-of before standing are him-by were-seen. Those thieves-by him-to*  
 tī jāgā-war dhari pāḍ'nāt an khūp mār'nāt; tyās-na  
*that spot-on having-seized was-felled-down and severely was-beaten; his*  
 phaḍ'ka sam'da his'kāi lināt. Yak chōr-na tar'wār kāḍh'nāt,  
*clothes all having-snatched were-taken. One thief-by a-sword was-drawn,*  
 an yak-na suri dākhāḍī, an tyā-lā sāṅ'nāt, 'dēkh, śipāi, tū hām-nī  
*and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of*  
 puḍhē nāch. Nābā-tar tu-lā hamu mārī ṭāk'sū.' Dhāk-nī  
*in-front dance. If-not-then thee-to we having-killed shall-throw.' Terror-of*  
 mārā tō śipāi nāchū lāg'nā. Akharī-sēwaṭ tō pāyā paḍi  
*on-account that sepoy to-dance began. At-last he on-the-feet having-fallen*  
 āp'lī suṭ'kā kari-san parat Talōdyā-lā gayā. Talōdyā-nā phōj'dār-lā  
*his-own release having-made back Taloda-to went. Talodā-of police-officer-to*  
 hai mālum paḍi; tyā chōras-lā tyā-na pakaḍ'nāt; an khaṭ'lā bharī  
*this known became; those thieves-to him-by it-was-caught; and case having-entered*  
 mājistrēt-nī kaḍē dhāḍ'nā; tai in'sāph kari tyā chōras-lā sau  
*magistrate-of towards was-sent; then trial having-made those thieves-to six*  
 sau mahinyā-nī saṛā dinā.  
*six months-of punishment was-given.*

## FREE TRANSLATION OF THE FOREGOING.

A Musalman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhili of Nimar is now almost a Marāṭhī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhili and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, *e.g.*, in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhili.

The Bhili dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp. 138 and ff.). Some of the Bhils of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz.*, Bāori, Habūrā, Pār \*dhī and Siyālgiri. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhili of Mahikantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhili. Compare forms such as *khēt-bhitar*, in the fields ; *chalyōl*, gone ; *karina*, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as *ād\*myā-la*, to a man ; *wāṭā*, a share ; *gēlā*, he went ; *hōlā*, he became ; *kahin*, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[ No. 56.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BHİLĪ OR BHILŌḌĪ.

(DISTRICT NIMAR.)

|              |                  |             |                  |            |              |             |            |        |
|--------------|------------------|-------------|------------------|------------|--------------|-------------|------------|--------|
| Kōnyā        | ād*myā-la        | dōn         | sōy*ra           | hatī.      | Tyā-gōn      | nānhā       | bā-dhan    |        |
| Some         | man-to           | two         | sons             | were.      | Them-among   | the-younger | father-to  |        |
| kahēlā,      | 'are             | bā,         | paisā-takā-madhī | jō-kai     | mājhā        | wāṭā        | hōy        | tē     |
| said,        | 'O               | father,     | property-in      | whatever   | my           | share       | may-be     | that   |
| māl          | daī              | dē.'        | Tawā             | tyā-na     | tyāl         | ap'nī       | jamā-puñjī | hōtī   |
| to-me        | having-given     | give.'      | Then             | him-by     | him-to       | his         | property   | was    |
| tī           | wāṭī             | dēli.       | Thōḍa            | din        | hōla         | kī          | nānhā      | sōy*rā |
| that         | having-divided   | was-given.  | Few              | days       | became       | that        | younger    | son    |
| sab-kai      | yēkhattā         | karina      | dus*rā           | mul*khāt   | chalyōl      | gēlā,       | aru        |        |
| all-whatever | together         | having-made | another          | in-country | gone         | went,       | and        |        |
| taḍa         | luch*panā-bhitar | din-bhitar  | ap'nī            | jamā-puñjī | gamāi        | dēli.       |            |        |
| there        | riotousness-in   | days-in     | his              | property   | having-spent | was-given.  |            |        |



Jab tyō sab-kaī uḍāī chuk<sup>a</sup>lā tab tyā mul<sup>a</sup>khāt khāb  
*When he all having-squandered ceased then that in-country heavy*  
 kāl pad<sup>a</sup>lā, aru tyō garīb huī gēlā. Aru tyō jāina  
*famine fell, and he poor having-become went. And he having-gone*  
 tyā mul<sup>a</sup>khā-chyā kōnyā bhalā ād<sup>a</sup>mī-pās rah<sup>a</sup>lā. Tyā-na tyāl ap<sup>a</sup>nā  
*that country-of some rich man-with lived. Him-by to-him his*  
 khēt-bhītar ḍuk<sup>a</sup>rā charāwāl mōkallā. Aru tyō tyā chhil<sup>a</sup>tē jyāl ḍuk<sup>a</sup>rā  
*field-in swine to-feed was-sent. And he those husks to-which swine*  
 khāūt hōta tyā-chā pēt bhar<sup>a</sup>wa-chyā dhyān hōtā, aru tyāl ghan  
*eating were his belly filling-of desire was, and to-him anything*  
 kōṇī nahī dyāt hōtā.  
*anyone not giving was.*

## BĀORĪ.

This is the dialect of the Bāwarias, a hunting and criminal tribe of the Panjab and the Muzaffarnagar District of the United Provinces. In Rajputana Bāorī has been returned as the language of 400 Moghias in Kishangarh. The Moghias are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*. Edited by John Beames, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwarias will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

|                         |   |   |   |   |   |   |   |   |        |
|-------------------------|---|---|---|---|---|---|---|---|--------|
| PANJAB AND FEUDATORIES— |   |   |   |   |   |   |   |   |        |
| Hissar                  | . | . | . | . | . | . | . | . | 931    |
| Kapurthala              | . | . | . | . | . | . | . | . | 80     |
| Nabha                   | . | . | . | . | . | . | . | . | 30     |
| Faridkot                | . | . | . | . | . | . | . | . | 3,000  |
| Firozpur                | . | . | . | . | . | . | . | . | 33,000 |
| Lahore                  | . | . | . | . | . | . | . | . | 460    |
|                         |   |   |   |   |   |   |   |   | <hr/>  |
|                         |   |   |   |   |   |   |   |   | 42,501 |
|                         |   |   |   |   |   |   |   |   | 42,501 |
| UNITED PROVINCES—       |   |   |   |   |   |   |   |   |        |
| Muzaffarnagar           | . | . | . | . | . | . | . | . | 102    |
| RAJPUTANA—              |   |   |   |   |   |   |   |   |        |
| Kishangarh              | . | . | . | . | . | . | . | . | 400    |
|                         |   |   |   |   |   |   |   |   | <hr/>  |
| TOTAL                   |   |   |   |   |   |   |   |   | 43,003 |
|                         |   |   |   |   |   |   |   |   | <hr/>  |

The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāorī were counted in the Panjab and its feudatories. The Bāwarias are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thalli, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī Bhilī. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhil country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being faired out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarātī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarātī), as in *hāb'liō*, he was heard; *hāpāi*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man'sī*, a woman; *sē*, why? but *khō*, for *śū*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am; *passē* for *pachchē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *vittī* or *vītī*, for *vīṭī*, a ring. There is no cerebral *ḷ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold; *puchhiō*, it was asked; *kihō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupaiā*, rupees; *lug'rā*, robes; *khākh'rā*, shoes.

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū*, *nē*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them; *chār'wā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thē nanōrē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū*, I; *mī*, by me; *mannē*, to me; *mhārō* or *mārō*, my; *hamē*, we, by us; *hamārō*, our.

2nd person, *taū* or *tū*, thou; *tī* or *tēn*, by thee; *tāh'rō* or *tārō*, thy; *tamē*, *tammē* or *tamhē*, you, by you; *tauhe*, you (accusative plural); *tamāh'rō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih'nō*, his. *Tiō*, *tīōh*, or *tyōh*, he, that; *tinnō*, *tīnō*, his; *tinnē*, *tinhē*, *tīnē*, to him, by him, in that; *tē*, by him; *tihā*, that (oblique adjective); *tē*, *tēhē*, they, by them; *tēhō*, *tihō* (oblique plural); *tēhōnō*, *tihōnō*, their; *tihōn*, to them. *Pēllō* (=Gujarātī *pēlō*), he, that; oblique *pēllā*, agent *pēllē*.

*Hīō*, *hīōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kīnō*, whose? *kaun kan-thō*, from near whom? *khō*, what? *kīnē*, by anyone; *kihē waqtē*, at any time; *kāīs*, anything.

Verbs are conjugated just as in Gujarātī Bhīlī. The verb substantive is *sō* (for *chhō*), I am; *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *vēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *iō*, as in *māriō*, struck. Irregular are *kihō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahī*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kadē-kh*, ever.

[No. 57.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Ēk janā-nai bai dik<sup>a</sup>rā uttā. Tihō-māi-thē nanōrē dik<sup>a</sup>rē  
*One man-to two sons were. By-them-in-from by-the-younger by-the-son*  
 āgā-nai kēh<sup>a</sup>wā lagiō, ‘ō āgā, jō ap<sup>a</sup>rō (or ap<sup>a</sup>nō) walēwō  
*the-father-to to-say it-was-begun, ‘O father, what your-own property*  
 hi-rīō tihā-māi-thō mannē bhāg<sup>a</sup>lō dai-dē.’ Tinē tihōn  
*having-become-remained that-in-from to-me share give-away.’ By-him to-them*  
 walēwō waṇḍī diddō (or dihdō). Ghanā dan kō-thāiā-nahī tē  
*property having-divided was-given. Many days at-all-were-not then*  
 nanōrē dik<sup>a</sup>rē khārō walēwō bhēlō karī-liddō, tē vēg<sup>a</sup>lē  
*by-the-younger by-the-son all property together was-collected, and in-a-distant*  
 dēkhē parō-giō, tē ap<sup>a</sup>rō walēwō udhālā-māi gamārī-nakhiō.  
*in-a-country went-away, and his-own property wickedness-in was-wasted.*  
 Jinē vēlē tinē walēwō khārō gamārī-nakhiō, tinē dēkhē  
*At-what at-time by-him the-property all was-wasted, in-that in-country*  
 barī kahārī war<sup>a</sup>lī-gai. Tinnē lōr thāi-gai. Tiō giō tihā mulak-nai  
*a-great famine happened. To-him need became. He went that country-in-of*  
 khair-māi ēk ād<sup>a</sup>mī-nē maliō. Tinē ād<sup>a</sup>mīē khūr āp<sup>a</sup>nā khētrā-māi  
*city-in a man-to was-joined. By-that by-man swine his-own fields-in*  
 chār<sup>a</sup>wān tinhē mōk<sup>a</sup>liō. Tinnō jī thāi-pariō tiārē khūr  
*to-graze as-for-him he-was-sent. His mind became at-that-time swine*  
 khātā-tā, tiārē tihā vī tinē ōj<sup>a</sup>rō chhandēhō lāhin bhārī-liō  
*eating-were, at-that-time there also by-him belly husks with was-filled*  
 Kinē ād<sup>a</sup>mīē kāīs kō-diddō-nahī. Jār tinnē hōsh āvī, tinnē  
*By-any by-man anything at-all-was-given-not. When to-him sense came, by-him*  
 kihō, ‘mārā āgā-nai ghanā naukār tēvī-māi-thō rukh<sup>a</sup>lō  
*it-was-said, ‘my father-to many servants that-in-from bread*  
 khāē, tihē-thō rukh<sup>a</sup>lō bachī-rahē; tō-bhī hū bhūkiō marō.  
*they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.*  
 Hū utthīs, tiār mārā āgā-kannē jāīs, tiār tinnē hū kahīs,  
*I will-arise, and my father-near will-go, and to-him I will-say,*  
 “tārē āgal, āgā, hū gunāhī thāi-giō, Par<sup>a</sup>mēkhar-nā vī gunāhī  
*“in-thy front, father, I sinner became, God-to also sinner*  
 thāi-giō; tārō dik<sup>a</sup>rō rakh<sup>a</sup>wā-nō lāik-nā kōi-nahī. Tau mannē  
*became; thy son keeping-of fitness-for at-all-I-am-not. Thou me*

dihārīō rākh-hi-lē.”” Tīō utthiō, āgā-kannē giō. Ghanāōs vēg<sup>a</sup>lō uttō,  
*servant keep-verity.”” He arose, father-near went. Very distant he-was,*  
 tiār āgē jōi-liddō; tiār tinnē dil-māi dayā āvī. Tiār  
*then by-the-father he-was-seen; then to-him heart-in compassion came. Then*  
 natthō, tiār tinnē galē pariō, tiār tinnē būch<sup>a</sup>rā liddō. Dik<sup>a</sup>rē  
*he-ran, and on-his on-neck fell, and to-him kiss was-taken. By-the-son*  
 tinnē kihō, ‘tārī nazar-māi, āgā hū gunāhī thāi-giō, Par<sup>a</sup>mēkhar-nā  
*to-him it-was-said, ‘thy sight-in, father, I sinner became, God-to*  
 gunāhī thāi-giō. Tārō dik<sup>a</sup>rō rakh<sup>a</sup>wā-nō lāik-nā kōi-nahī.’  
*sinner became. Thy son keeping-of fitness-for at-all-I-am-not.’*

Āgē āp<sup>a</sup>nā nauk<sup>a</sup>rō kihō, ‘khāū lūg<sup>a</sup>rā khādhī-āwō,  
*By-the-father his-own to-servants it-was-said, ‘excellent robes bring-out,*  
 tiār tinnē lūg<sup>a</sup>rā ghattī-diō; tinnī aṅ<sup>a</sup>liē vittī ghattī-diō;  
*and to-him robes put-on; on-his on-the-finger a-ring put-on;*  
 tinnē gōdē khākh<sup>a</sup>rā ghattī-diō. Āwō, khārā-s bhēlā khāō,  
*on-his on-the-foot shoes put-on. Come, all together let-us-eat,*  
 khushī thāō; innē wākh<sup>a</sup>tē mārō dik<sup>a</sup>rō marī-giō-tō, walī  
*happy let-us-become; of-this for my son dead-gone-was, again*  
 jīw<sup>a</sup>tō thāi-giō; tīō gamāi-giō-tō, passē lādhī-giō.’ Tē rājī thāwā  
*living became; he lost-gone-was, afterwards was-got.’ They merry to-become*  
 lagiā.  
*began.*

Tinnō waḍōrō dik<sup>a</sup>rō khētrā-māi uttō. Jar ghar-nai kannē  
*His elder son the-fields-in was. When the-house-in-of near*  
 āviō, tinnē wājā nai nāch hāb<sup>a</sup>liō. Tiār āp<sup>a</sup>nā  
*he-came, by-him music and dancing was-heard. Then his-own*  
 nauk<sup>a</sup>rō-māi-thō ēk-nai tēriō, tiār tinnē puchhiō, ‘ā khū  
*servants-in-from one-as-for he-was-called, then by-him it-was-asked, ‘this what*  
 thāē?’ Tinnē tinnē kihō, ‘tārō bhāiō āviō, tārē āgē  
*is?’ By-him to-him it-was-said, ‘thy brother came, by-thy by-father*  
 rukh<sup>a</sup>lā diddā tiārē dik<sup>a</sup>rō rājī-bājī āvī-nikaliō.’ Tīō  
*loaves were-given, because the-son safe-(and-)sound arrived.’ He*  
 gukhē thāiō, ghar-māi kō-giō-nī. Tinnē wākh<sup>a</sup>tē āgō  
*in-anger became, the-house-in at-all-went-not. Of-this for the-father*  
 bāhar nikaliō; tihā āgal āvī, minnat kidhī. Tinnē ēk  
*outside came-out; in-his front came, request was-made. By-him one*  
 āgēhū jāwāb kidhō, ‘akh<sup>a</sup>lā war<sup>a</sup>khē tārī dārī kar<sup>a</sup>tō  
*to-the-father answer was-made, ‘so-many in-years your service doing*  
 rihō, kadēkh kihē waqtē tārō hukam kō-mōriō-nāhī;  
*I-remained, ever at-any at-time thy order at-all-was-disobeyed-not;*  
 tēn mannē urniō kō-diddō-nī, jāi hū āp<sup>a</sup>nā bēliō-māi  
*by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among*

khushī thāũ. Jār tārō hyōh dik<sup>a</sup>rō āviō, jīnē dik<sup>a</sup>rē tārā  
*happy may-become. When thy this son came, by-what by-son thy*  
 rupaiā kharch kidhā kāj<sup>a</sup>rā ūpar, tinnē wākhtē rūkh<sup>a</sup>lō  
*rupees expended were-made harlots upon, of-him for bread (i.e., a feast)*  
 diddō.' Tinnē ↓ tīnē kihō, 'dik<sup>a</sup>rā, tū mārē khādō-kh  
*was-given.' By-him to-him it-was-said, 'son, thou to-me always-even*  
 bhēlō rihō; jō mārō sai, tīō kharō-s tārō sai. Hyōh gall  
*near remainest; what mine is, that all-even thing is. This thing*  
 hamō-nai chāh<sup>a</sup>tī-tī khushī thāē, khushī karēt; tiār tārō  
*us-to proper-was happy to-become, happiness to-make; because thy*  
 bhāi hyōh marī-giō-tō, walī jīw<sup>a</sup>tō thāi-giō; tīō gumāi-giō-tō,  
*brother this dead-gone-was, again living became; he lost-gone-was,*  
 passē lādhi-pariō.'  
*afterwards was-found.'*

[No. 58.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Tihā jhārīā~nai tallē ēk janāwar uttō.  
*Those bushes-in-of in-below an animal was.*

Hyā zilā-māi khūā kō-tō-nī.  
*This district-in canal at-all-was-not.*

Buddhī rād khāch bōli-rī.  
*An-old woman truth told-had.*

Hū ap<sup>a</sup>nō rūkh<sup>l</sup>ō khātī-tī.  
*I my-own bread eating-was.*

Mārī dik<sup>r</sup>ī bārō war<sup>a</sup>khō~nī thāi-gai.  
*My daughter twelve years-of became.*

Mī tīnī gall hāb<sup>a</sup>lī.  
*By-me his word was-heard.*

Mārā bai dhaṇḍā sai.  
*Of-me two brothers are.*

Kāl hū Chūnīē giō-tō, tihā Tahsildār-nai jhallī-liddō.  
*Yesterday I to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.*

Bai man dāw<sup>a</sup>rā hū vēch<sup>a</sup>wā giō-tō. Vēchīn passā āw<sup>a</sup>tā,  
*Two maunds grain I to-sell gone-had. Having-sold back in-coming,*

gharē hāpāi hamō ṭak<sup>r</sup>ī-giō. Tihā kah<sup>a</sup>wā lagiō, 'tahsildārē  
*at-the-house a-peon us met. There to-say he-began, 'by-the-Tahsildār*  
*tauhē yād kidō.'* Tihē gōdē passā muṛī-āviā. Rūkh<sup>l</sup>ō  
*to-you remembrance was-made.' On-that on-foot back (we-)turned. Bread*

vī khāwā kō-giō-nī. Chūnīē jāi-nikaliō. Tiār Tahsildār  
*even to-eat at-all(-I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār*

khamā thāiā. Tiārē Tahsildār kah<sup>a</sup>wā lagiō, 'tammē Bāw<sup>a</sup>riō  
*before we-became. Then the-Tahsildār to-say began, 'you the-Bāwariās*

gōrēn bōli līsō ? 'Hamārī bōli hammē bōli līsō.  
*like to-speak will-be-able ? 'Our language we to-speak we-will-be-able.'*

'Tiārē khabad tammē gāi līsō ? 'Hammē passē kihō,  
*'Then song you to-sing will-be-able ? 'To-us afterwards it-was-said,*

'Harkār-nau hukam āviō. Tammē kihō ap<sup>a</sup>nī bōli.  
*'Government-of order came. You speak your-own language.*

Tiārē-kaī                      āj      wan'rē      hindō,      bhai,      jāiē.      Tammē      jāsiō  
*Preparation-having-made to-day to-morrow going, brother, go.      You will-go*  
tiārē.      Harkār      khābē      warō      amān      dēsē.  
*then. The-Government      Sāhib      great      peace      will-give.'*

### FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Tahṣildār seized me. I had gone to sell two maunds of grain, and on my way back, the *tahṣil* peon met me at my house, and told me to attend the *tahṣil* as the Tahṣildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Tahṣildār, he asked me, 'do you know the Bāori dialect?' I replied, 'yes, I will speak my own language.' The Tahṣildār told me 'will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.<sup>1</sup> Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tinn-hō* for *tihō*, to them; *maī*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

<sup>1</sup> See Vol. ix, Part i.



[ No. 59.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILOḌĪ.

BĀORĪ DIALECT.

(DISTRICT MUZAFFARNAGAR.)

Ēk ād<sup>a</sup>mi-nē bāi dīk<sup>a</sup>rā hottā. Tihū-mē-thā nanhē dīk<sup>a</sup>rē bābbā-nē  
*One man-to two sons were. Them-in-of by-the-younger by-son the-father-to*  
 kahyō kē, 'ai bābbā, māl-nō hīkhō jō mannhē pōh<sup>a</sup>chē mannhē  
*it-was-said that, 'O father, property-of share which to-me may-come to-me*  
 dēi dē.' Tō tinē māl vēchī dadhō. Aur thōrā  
*having-given give.' Then by-him property having-divided was-given. And few*  
 danō bād nanhē dīk<sup>a</sup>rē khab kuchh jamā karin ēk vēg<sup>a</sup>lā  
*days after by-the-younger by-son all whatever together having-made one far*  
 dēkh-mē gayō. Tō tihā ap<sup>a</sup>nō māl bad-chālī-mē urāyō. Tō  
*country-in went. Then there his property bad-conduct-in was-spent. Then*  
 khārū kharach kari chukō, tihā mulak-mē motō kāl parō, aur ōh  
*all spent having-made he-ceased, that country-in a-great famine fell, and he*  
 garīb thāwā lāgyō. Tō tēhā dēkh-nō ēk khāhukār-nē jāi  
*destitute to-become began. Then that country-of one gentleman-to having-gone*  
 lāgō. Tinē āp<sup>a</sup>nā khetar<sup>a</sup>dā-mē khūr chugāwan mōk<sup>a</sup>lyō. Aur tinnhē  
*joined. By-him his-own field-in swine to-feed was-sent. And to-him*  
 chāh<sup>a</sup>nā huttī, 'tē chhal<sup>a</sup>kār jō khūr khāttā marō pēt bharū.  
*wish was, 'those husks which swine are-eating my belly I-may-fill.'*  
 Tō kōnak tinnhē nahē dettō thō. Tō khoddī-mē āvin kēhō,  
*That anyone to-him not giving was. Then senses-on having-come it-was-said,*  
 'marā bābbā-nē kēt<sup>a</sup>nāyak mihintiyō-nē tuk sē, aur maī bhukyō marū-sō.  
*'my father-of how-many servants-to bread is, and I hungry dying-am.*  
 Maī uṭhin bābbā-kan jāū aur tinnhē kahis kē, "ai  
*I having-arisen father-near may-go and to-him I-will-say that, "O*  
 bābbā, maī akh<sup>a</sup>mān-nū aur tarā hajūr-nū pāp kar<sup>a</sup>yū. Aur maī yah  
*father, by-me heaven-of and thy presence-of sin was-done. And I this*  
 lāyak nahē ki barē tarō dīk<sup>a</sup>rō kah<sup>a</sup>wāū. Mannhē tarā mihintiyō-nī  
*worthy not that again thy son I-may-be-called. Me thy servants-of*  
 ēk-nī barabbar karī dēh." Tō uṭhin ap<sup>a</sup>nā bābbā-kan  
*one-of like having-made give." Then having-arisen his-own father-near*  
 chaliyō. Aur ōh ibbat vēg<sup>a</sup>lē huttō tō tinnhē dēkkin tinnhā bābbā-nē  
*he-went. And he still far was then him having-seen his father-to*  
 tarakh āyō, aur nāsin tinnhē galē lagāyō aur ghanō puch<sup>a</sup>kāryō.  
*compassion came, and having-run his on-neck he-fell and much kissed.*

Dik<sup>re</sup> tinnhē kahyō kē, 'ai bābbā, maĩ akh<sup>mān</sup>-nō aur tērō  
*By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy*  
 hujūr kakhūr kar<sup>yō</sup>, aur ib yah lāyak kōi nahē kē barē tarō  
*in-presence sin was-made, and now this fit at-all not that again thy*  
 dīk<sup>rō</sup> kah<sup>rā</sup>ũ.' Bābbā ap<sup>nē</sup> nauk<sup>rō</sup>-nē kahyō kē, 'khāũ  
*son I-may-be-called.' The-father-(by) his servants-to it-was-said that, 'good*  
 tē khāũ lūg<sup>rā</sup> kaddhi āo aur tinnhē pah<sup>rā</sup>o; tō tinnhā  
*from good clothes having-taken-out come and to-him put-on; then his*  
 hāth-mē gutthī aur goddā-mē khāk<sup>rō</sup> pah<sup>rā</sup>o, aur hammē khāiyē aur khusī  
*hand-on ring and feet-on shoes put, and we shall-eat and merry*  
 kariyē, kē marō dīk<sup>rō</sup> marē hottō, ibbat jīviō; jāttō rehō  
*shall-make, because my son having-died was, again revived; lost staying*  
 thā, ibbat milō.' Tō rājī thāwā lagā.  
*was, again was-found.' Then merry to-become they-began.*

Tō tinnhō mottō dīk<sup>rō</sup> khetar<sup>dā</sup>-mē hottō. Tar ghar-nā kaniyhāĩ āvyō  
*Then his eldest son field-in was. Then house-of near he-came*  
 gāvyā aur nāch<sup>vyā</sup>-nō hōl khābhayō. Tō ēk nauk<sup>rō</sup>-nē bulāvin  
*singing and dancing-of sound was-heard. Then one servant-to having-called*  
 puchchhō ki, 'hiyō khū sē?' Tin<sup>rē</sup> tinnhē kahyō ki, 'tarō bhāi  
*was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother*  
 āyā sē. Tō tarē bābbē mottī jāphat kari sē; hinē wākh<sup>tē</sup> kē tinnhē  
*come is. Then by-thy by-father great feast made is; this for that to-him*  
 bhalō changō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhī nē  
*well good he-came.' By-him anger having-made it-was-wished that, 'inside not*  
 jāyō.' Tō tinnhē bābbā bāhar āvin manāwō. Tō tinē  
*I-may-go.' Then his father-(by) out having-come was-entreated. Then by-him*  
 bābbā-nū bollhin kahyō, 'dēkh kē it<sup>nā</sup> barkh<sup>thō</sup> maĩ tarī ṭahal  
*the-father-to saying it-was-said, 'see that so-many years-from I thy service*  
 karū-sū. Aur kaddiyak tarā huk<sup>mē</sup>-thē bāhar kō gayō na. Par taĩ  
*doing-am. And ever thy order-from outside ever I-went not. But by-thee*  
 bak<sup>rī</sup>-nū chēliyū nē dadhū, kē ap<sup>nā</sup> yārā-nē rājī manāũ.  
*a-goat-of young not was-given, that my friends-to merry I-might-make.*

Tō tarō dīk<sup>rō</sup> āvyō jīnē tarō māl kañchinyō-mē urāvyō, taĩ  
*That thy son came by-whom thy property harlots-with was-wasted, by-thee*  
 tinnhī khāttar mottī jāphat kari. Tinē tinnhō kahyō kē, 'ai dīk<sup>rā</sup>,  
*his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,*  
 tō khadā marā-kan rahē. Aur jō marō sē tō tarō sē. Par rājī  
*thou always of-me-near art. And what mine is that thine is. But merry*  
 manānā aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jīvi  
*to-make and happy to-be proper was because thy brother dead was, he living*  
 gayō; aur gamārī gayō, tō milī gayō.'  
*went; and lost went, he meeting went.'*

## HABŪRĀ.

The Habūṛā are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

|                        |       |
|------------------------|-------|
| Sabaranpur . . . . .   | 2     |
| Aligarh . . . . .      | 868   |
| Mathura . . . . .      | 731   |
| Farrukhabad . . . . .  | 46    |
| Mainpuri . . . . .     | 232   |
| Etawah . . . . .       | 189   |
| Etah . . . . .         | 224   |
| Moradabad . . . . .    | 26    |
| Shahjahanpur . . . . . | 113   |
| Pilibhit . . . . .     | 42    |
| Sitapur . . . . .      | 112   |
| Elsewhere . . . . .    | 11    |
| TOTAL                  | 2,596 |

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhīlī.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarātī Bhīlī, and closely resembles Bāorī.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bābbō*, a father; *huttō*, or *hittō*, was; *khētaḍḍō*, for *khēt'ṛō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarātī Bhīlī, the letter *s* is regularly pronounced *ṣh* like the *ch* in 'loch.' The neuter gender ends in *ō*, as in *kahyō*, it was said. *Thārō*, your, becomes *tārō*. There are no other peculiarities which deserve special notice.

[ No. 60.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ.

HABŪRĀ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb<sup>a</sup>ri-nē bai dīk<sup>a</sup>rā hittā. Tinnhō-mhē-ttē nanhē dīk<sup>a</sup>rā  
*A-certain man-to two sons were. Them-in-from by-the-younger by-son*  
 bābai kahyō, 'bābbau, ap<sup>a</sup>nō bhāgariyā-nō kan dēi-dai.' Aur  
*to-the-father it-was-said, 'father, my-own share-of property give.' And*  
 bābō dīk<sup>a</sup>rā vēhāchchī diddhō. Thōrā-khā dan pāchchhī nanhō  
*the-father to-the-sons having-divided gave. A-few days after the-younger*  
 dīk<sup>a</sup>rō bhērō kari-liddhō, tinnhē lēin par-dēkhai pharō-gayō.  
*son collection made-together, that having-taken to-another-country went-away.*  
 Tahā urāvi khāvi diddhō. Jār khāi-laddhō pī-laddhō  
*There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up*  
 urāvi-diddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar<sup>a</sup>wā  
*it-was-squandered, then that country-in famine occurred; then by-hunger to-die*  
 lagyō. Tār muttē gharē jāi rihō. Tinnhē khūar  
*he-began. Then in-a-great in-house having-gone he-remained. By-him swine*  
 charāwā tārā khētādā-mhē ghālyō. Tō khūar khāttō chhōt<sup>a</sup>rā aur  
*to-graze his fields-into he-was-sent. He swine eating husks and*  
 chhānēkh tō khāwā 'pēt bharī-lō' rājji huttō. Kunē kāi  
*bark that to-eat 'belly I-may-fill' ready he-was. By-anyone anything*  
 kō dittō nahī. Jār tinnhē hōkh āvyō, tinnhē kahyō,  
*at-all was-given not. When to-him sense came, by-him it-was-said,*  
 jōnē, mhārā āggā-nē āt<sup>a</sup>lā majūr lāgi-rihā, tārā rōtā khāwan  
*'see, my father-to so-many servants are-employed, their loaves to-eat*  
 ghanā hī-rihā, aur mhē bhukkhai marō. Hā-tē jāssyō, tō  
*abundant are, and I by-hunger die. Here-from I-will-go, then*  
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag<sup>a</sup>wān aggar  
*father-to I-will-go, then father-to I-will-say, "father, God before*  
 aur tō aggar pāp karyō; tārā dīk<sup>a</sup>rō kah<sup>a</sup>wā lāk kō  
*and thee before sin was-done; thy son to-be-called worthy at-all*  
 rihō nahī; tārā majūr lāgi-rihā, tā rākkhī-lai." Tinnhē  
*I-remained not; thy servants are-employed, in-them keep-(me)." He*  
 hēddyō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē  
*arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to*  
 tarakh āvi-gyō, nāsin dīk<sup>a</sup>rā-nē bāth bharī-liddhō, buch<sup>a</sup>kārī  
*compassion came, having-run the-son-to embrace filling-was-taken, a-kiss*

laddhō. Dik'rē bābbai-khō kahī, 'ē bābbā, tō aggar  
*was-taken. By-the-son the-father-to it-was-said, 'O father, thee before*  
 Bhag'wān-nō pāp karyō; mhē tār'hō dik'rō kah'wā lāk kō rihō  
*God-of sin was-done; I thy son to-call worthy at-all remained*  
 nahī.' Tinnhē āggē nōk'rē-khō kahyō, 'khāu-tē khāu lugariyō  
*not.' His by-father the-servants-to it-was-said, 'good-from good clothes*  
 kāddhyō annhē pah'rāwō; hāt-mhē ēk biṇṭi pah'rāvi-dai, innhō gōrā  
*take-out to-this-one put-on; hand-in one ring put-on, his on-feet*  
 khākhariyā pah'rāvi-dai. Ham'nā khā-pī khukhī karī-laddhō;  
*a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;*  
 kidhō mari-gayō-tō, pāchchhō jivī-paryō; ā pharō-gayō-tō, pāchchhō āvyō.  
*because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'*  
 Khab rājji thāyā.  
*All rejoicing became.*

Tinnhē muttō dik'rō khētaḍḍā-mhē huttō; tu āvyō gharē nāw'rī gyō,  
*His elder son fields-in was; he came in-house near he-went,*  
 gāyā nāchyā-nō tinnhē khā bharyō. Tinnhē ēk nōkar bullāvyō,  
*singing dancing-of by-him sound was-heard. By-him one servant was-called,*  
 tinnhē puchehhyō, 'khō bāt hī-rihī?' Tinnhē kahyō tennhē-khō kai,  
*by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,*  
 'tār'hō bhāi pāchchhō āvi-gyō; tār'hē bābbē pantach karī, kidhō  
*'thy brother back came; by-thy by-father a-feast was-made, because*  
 tu khāu āvyō.' Tō rikhai hī-gyō. Tinnhō āggō bāhar āvyō,  
*he in-good-health came.' He displeased became. His father out came,*  
 tinnhē manāvyō. Tinnhē āggē kahyō, 'āggā, jō, āt'lē  
*him entreated. By-him to-the-father it-was-said, 'father, see, so-many*  
 bar'khai-thī tār'hī gēh'ti mhē karī, tār'hī bāt kadhi pharī-nākkhī  
*years-from thy service by-me was-done, thy word ever was-transgressed*  
 nahī; tihāy-pai ēk bāk'rī-nō chēriyō kō diddhō nahī, kai mhārā  
*not; that-even-on one she-goat-of young-one at-all was-given not, so-that my*  
 ārā-kērē mōj karī-liy'ti. Pari jār tār'hō ā dik'rō āvyō,  
*friends-with merriment I-might-have-made. But when thy this son came,*  
 jā tār'hō dhan mān'siyōn kharābī āvyō, tinnhē-kājjai pantach  
*who thy wealth with-harlots having-destroyed came, him-for a-feast*  
 kiddhī.' Tinnhē kahyō tennhē-khō ki, 'arē dik'rā, khab dan mōhā-ch-  
*is-made.' By-him it-was-said him-to that, 'O son, all days me-even-*  
 khē rihō; jō-kāi mhārō hī-rihō, tō tār'hō-chī rihō. Mannhē chah'ti-ti  
*near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper*  
 ki mōhāch karat khukhalli, kidhō ā tār'hō bhāi mari-gyō-tō,  
*that I-even should-have-made pleasure, because this thy brother dead-gone-was,*  
 tō warai jivī-paryō; aur ā pharō-gayō-tō, warai āvi-gyō.  
*he again alive-fell; and this lost-gone-was, again came.'*

## PĀR'DHĪ OR ṬĀKAṆKĀRĪ.

The Pār'dhis are a wandering tribe of fowlers in Chanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār'dhis. Their dialect has been returned from the following districts :—

| Where spoken.       | Number of speakers. |
|---------------------|---------------------|
| Chanda . . . . .    | 25                  |
| Amraoti . . . . .   | 500                 |
| Akola . . . . .     | 1,635               |
| Ellichpur . . . . . | 1,000               |
| Buldana . . . . .   | 250                 |
| Wun . . . . .       | 2,000               |
| TOTAL .             | 5,410               |

The Ṭākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana. The following are the revised figures :—

|                     |       |
|---------------------|-------|
| Amraoti . . . . .   | 200   |
| Akola . . . . .     | 2,323 |
| Ellichpur . . . . . | 500   |
| Buldana . . . . .   | 215   |
| TOTAL .             | 3,238 |

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār'dhī and Ṭākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

|                     |       |
|---------------------|-------|
| Pār'dhi . . . . .   | 5,410 |
| Ṭākankārī . . . . . | 3,238 |
| TOTAL .             | 8,648 |

The dialect under consideration is a form of Gujarāti-Bhili. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, *i.e.* probably *kh*; thus, *paikhō*, money; *khāmlina*, having heard, Gujarāti *sābhalinē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained; thus, *sū*, what; *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *h* in the Bhili of Edar and neighbourhood.

*Ch* is sometimes interchangeable with *s*; thus, *jāyach* and *jās*, thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhil dialects.

*V* is dropped before palatal vowels; thus, *ikh*, twenty; *iṭi*, ring.

**Nouns.**—There is a tendency to replace the neuter by the masculine gender; thus, *āp-nō pēt*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāwō didu*, the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē*, *nē*, and *na*; thus, *ād<sup>a</sup>mī-yē*, by the man; *dhanī-nē*, by the rich man; *tī-na*, by him. Occasionally we also find *nō*; thus, *tī-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *mō*, respectively; thus, *ād<sup>a</sup>mī-n*, to a man; *bāwā-na*, to the father; *muluk-ma*, in the country; *galā-mō*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō*, a horse; *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhiyā*, instead of the common *chhiyō*, a son.

'I' is *hū*; in Buldana, however, *mi* as in Marāṭhī. Note the form *sū*, what? The oblique form *tyā*, that, is Marāṭhī.

**Verbs.**—The usual form of the present tense of the verb substantive is *chha* in all persons and numbers. Other forms, however, also occur. Thus, *chhū*, I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār<sup>a</sup>wū*, to strike, are,—

|                         |                         |
|-------------------------|-------------------------|
| Sing. 1. <i>mārūs</i> . | Plur. 1. <i>mārīs</i> . |
| 2. <i>māras</i> .       | 2. <i>mārōs</i> .       |
| 3. <i>māras</i> .       | 3. <i>māras</i> .       |

Compare Khāndēśī and other Bhil dialects. *Ch* is often substituted for *s*; thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō*, he went; *gayā*, they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahyās*, they lived.

The neuter form of the past tense sometimes ends in *i* instead of in *yu*; thus, *ma-na pāp karī*, by-me sin was done.

The conjunctive participle ends in *i* or *ina* (*in*); thus, *karī* and *karīna* (*karin*), having done. Marāṭhī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *wā* and *i*; thus, *chārāwā-n*, in order to tend; *aḍ<sup>a</sup>chan paḍī lāgī*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Ṭākṇkārī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No. 61.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT BULDANA.)

## SPECIMEN I.

Kau ēk ād'min bē chhiyā hōtā. Tīn-ti nhānō chhiyō  
*Some one to-man two sons were. Them-from younger son*  
 bān kawā lāgē, 'bā, mārā hīkhā-nī jīn'gi ma-na da.'  
*to-father to-say began, 'father, my share-of property me-to give.'*  
 Mhun bāya āp'li jīn'gi baihōn wāṭi dadī.  
*Therefore by-the-father his-own property to-both having-divided was-given.*  
 Thōḍā din-ti nhānō chhiyō āp'li ākhī jīn'gi lēn  
*Few days-from the-younger son his-own all property having-taken*  
 mulūkh-par gayō. Tyāgē tī-na chain-bāji-ma āp'li ākhī jīn'gi  
*country-to went. There him-by luxury-in his all property*  
 udā-dadī. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma  
*was-squandered. His all money spent become-after that country-in*  
 mōṭō kāl padō. Tī-na khawā-nī baḍī aḍ'chan padī. Mag tō ēk  
*great famine fell. Him-to eating-of great difficulty fell. Then he one*  
 ād'mī-kana jāi rhā. Tyō dhanī-nē tī-na ḍukar rākh'wān āp-nā  
*man-near having-gone stayed. That rich-man-by him swine to-keep his*  
 khēt-ma mukyō. Tyā jāga tyā ād'miyē ḍuk'rā khāi  
*field-in he-was-sent. That in-place that by-man swine having-eaten*  
 rākhī dadu kōṇḍyā-na khuṣī-na āp-nō pēt bhari āsas.  
*having-kept given husks-by gladly his-own belly filled would-have-been.*  
 Paṇ tī-na kāhī kōṇa dadu nahī. Tīn-ti tī-nā ḍolā ughādyā.  
*But him-to anything by-anyone was-given not. Then his eyes were-opened.*  
 Tyāru tyō āp'lē manā-ti kawā lāgyā, 'mārā bā-nā naukār-nā-kana  
*Then he his-own mind-to to-say began, 'my father-of servants-of-with*  
 yēḍu dhan huin in-ti adhik chha. Mi hyā jāga bhukyā  
*so-much wealth having-been that-than more is. I this at-place hungry*  
 marūs. Tar ham-nā bā-nā gbarī jāun kahu kī,  
*am-dying. Then our father-of to-house having-gone I-shall-say that,*  
 "bā, tumārō wa Dēw-nō baḍā āp'rādhi chha. Wa mē tumārō chhiyō  
*'father, thy and God-of great sinner I-am. And I thy son*  
 bagāyā māphak nahī. Ham-nā ātā mōl'kar-gatī bagāw." Yēḍō  
*to-be-considered worthy not. Me now servant-as consider."* So-much



ichyār      karī      tyō      nīk<sup>a</sup>līn      āp<sup>a</sup>lā      bā-kana      āyō.      Tyō āw<sup>a</sup>tā,  
*reflection having-made he having-started his father-near came. He coming,*  
             bāya      dur-tī      dēkhē.      Tī-na      āvīn      dik<sup>a</sup>rā-nā      galā-mō      padyō,  
*by-the-father far-from was-seen. Him-by having-come son-of neck-on felt,*  
 tī-nā      mukō      ladō.  
*his kiss was-taken.*

[No. 62.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHILĪ OR BHILŌDĪ.

PHĀSĪ PĀR'DHĪ DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN II.

## DEPOSITION OF A WITNESS.

Aj<sup>a</sup>mā pandhar dan huyāsī, Suk<sup>a</sup>ra-vārī rāti hū, mārī bāwan, an ba  
*About fifteen days have-elapsed, Friday at-night I, my wife, and two*  
 chhiyā k<sup>h</sup>uī rahyā-thā. Tyā-wakh<sup>tī</sup> ba-pahār rāt-nā k<sup>h</sup>umārī mārā  
*children having-slept stayed. That-time-at two-watches night-of about my*  
 bāwan-nī jāgī karyā an kah<sup>a</sup>wā lāgī kī, 'ghar-ma wāsan  
*wife-by awakening was-made and to-say she-began that, 'house-in pots*  
 wājī rahyā-sa, mānas-nu chahāl āvi rahyō. Tyō uthō.  
*jingling are, man-of sound having-come is. Therefore arise.'*  
 Tyā-war<sup>a</sup>nī hū uthyō an bhit-nā bhani jōyū, tē chhēkū  
*That-upon I arose and wall-of towards it-was-seen, then a-hole*  
 dithū. Tyā-war<sup>a</sup>nī mārī khātrī hōi kē kōi-tarī ad<sup>a</sup>mī ghar  
*was-seen. That-upon my conviction became that someone man house*  
 phōḍin andar chhiyō. Ghar-ma diwō nōtō. Mārā pāthar-nā hēṭa  
*having-broken inside was. House-in lamp was-not. My carpet-of under*  
 āngār-pēṭī hatī. Tī turata-ch kāḍhin lagāḍin. Atrā-ma  
*fire-box was. That quickly-verily having-taken-out was-lighted. Meantime-in*  
 hā ārōpī bhīt pād<sup>a</sup>wā-nā chhēkā-kanhā jāwā lāgyō. Tyā-par mārī  
*this accused in-wall bored hole-near to-go began. Him-on my*  
 najar gēyā-par ma ti-na dharyō an ti-nu hāt dharin ti-na  
*eyes gone-on by-me him was-held and his hand having-seized him-to*  
 bōlyō, 'arē chōṭṭō, kyāhā jāyach?' Tyā-war<sup>a</sup>nī ti-nī mā-rī kustī  
*was-said, 'O thief, where goest?' That-upon his my wrestling*  
 hōi. Ma ghar-ma mōthō-ch kallō karyō. Tyā-war<sup>a</sup>nī ghar-nā  
*became. By-me house-in great-verily noise was-made. That-upon house-of*  
 sējārī lōk Sitārām an Iṭhōbā āyō. Atrā-mā-ch mārā bāwan-i  
*neighbour people Sitārām and Viṭhōbā came. Meantime-in-verily my wife-by*  
 diwō lagādyō an ghar-nā khākālī kāḍhī, an tyō ikham  
*lamp was-lighted and house-of chain was-unfastened, and those persons*  
 ghar-ma āyā. Tyāhātū ma-na ghanu jōr āyō. Tinā-kanha pāch khan  
*house-in same. Then me-to great violence came. Him-near five pieces*

chōlī-nā nakalyā. Tyē khan tran rupyā kīmat-nā chha. Tyē mārā  
*coat-of were-found. Those pieces three rupees worth-of are. Those mine*  
 chha.  
*are.*

Ārōpī kōṇ<sup>^</sup>tā gām-nā chha, ti-nu nām śu chha, ām-na  
*The-accused which village-of is, his name what is, us-to*  
 mālūm nahī. Kāran tyō hamārā gām-nā nahī. Ma divā lagāḍ<sup>^</sup>nā  
*known is-not. Because he our village-of is-not. By-me lamp lighting-*  
 kājan āngār-pēti-n lāk<sup>^</sup>dū tānhyū, at<sup>^</sup>rā-ma ārōpī chhēkā-kanha  
*for fire-box-of a-match was-rubbed, meantime-in the-accused hole-near*  
 dīthō. Tyā-mula ma-na diwō lagāḍ<sup>^</sup>tā āyō nahī. Bhit-na pādēlā  
*was-seen. Therefore time-to lamp lighting came not. Wall-to bored*  
 chhēkā-ma-ti mānas aḍ<sup>^</sup>chan-ti āwā jāwā khakē. Kōrat-mā hōilō khilō  
*hole-in-from a-man difficulty-with come go can. Court-in being nail*  
 ji-na bhit-na chhēkū pād<sup>^</sup>yu tyō ma-na chhēkā-kanha nhānī-ma  
*which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in*  
 khāp<sup>^</sup>dū.  
*was-found.*

### FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhobā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

[ No. 63.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌḌĪ.

PHĀSĪ PĀR'DHĪ OR TĀKANĀRĪ DIALECT.

(DISTRICT AKOLA.)

## SPECIMEN III.

Kōṇ-ēk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na  
*A-certain man-to two sons were. Them-of the-younger father-to*  
 kawānō, 'bā, jō sampat-nō wātō mana āwānā tō ma-na  
*said, 'father, which property-of share me-to to-come that me-to*  
 da.' Mag ti-na tyā sampat wātī didhī. Pachha thōḍā  
*give.' Then him-by him property having-divided was-given. Then a-few*  
 dan-ma nānō chhiyā ākhī jamā-karī dūr dēs-mō gayō;  
*days-in the-younger son all having-collected distant country-into went;*  
 tyā jāi udh<sup>a</sup>lēpan-tī chālyō ān āp<sup>a</sup>nī sampat  
*there having-gone extravagance-with he-remained and his-own property*  
 udāi didhī. Pachha ti-na ākhī kharchyā-par tyā  
*having-squandered was-given. Then him-by all expended-after that*  
 dēs-mā mōthō kāl padyō. Yēū thāyā-par ti-na  
*country-in great famine fell. This having-happened-after him-to*  
 ad<sup>a</sup>chan padī lāgī. Tahē tyē tyā dēs-ma-na ēkā admī-kana  
*difficulty to-fall began. Then he that country-in-of one man-near*  
 jāina rahyō. Ti-nō ti-na dukaldā charāwāna āp<sup>a</sup>nā khētar-ma  
*having-gone lived. Him-by him swine to-graze his-own field-in*  
 mōk<sup>a</sup>lyō. Tahē dukaldā jē ṭar<sup>a</sup>panā khātā asa tinā-par ti-na, 'āpnu  
*was-sent. Then swine which husks eating were that-upon him-to, 'my-own*  
 pēt bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa  
*belly I-should-fill,' so his mind-in it-came. Then by-any-one-even*  
 ti-na kāhī dadhu nahi. Tyāru tyō dēh-par āina kawā  
*him-to any-thing was-given not. Then he senses-on having-come to-say*  
 lāgyō, 'mārā bā-nā ghar kēldā mōl<sup>a</sup>karyā-na ghanā ōldā malas,  
*began, 'my father's at-house how-many labourers-to much bread is-obtained,*  
 āb hū bhuk-tē marus. Hū uṭhina mārā bā-nā ghamī  
*and I with-hunger am-dying. I having-arisen my father-of near*  
 jāis, ān ti-na kahīs, "bā, ma-na Dēw-nā virīdh ān tārā  
*will-go, and him-to will-say, "father, me-by God-of against and thy*  
 āgwādē pāp kārī. Ham<sup>a</sup>nā-kantī tārō ḍik<sup>a</sup>rō kawā-na asal nahi,  
*before sin was-done. Henceforth thy son to-be-called fit am-not,*

āp<sup>a</sup>nā ēkā mōl<sup>a</sup>karyā ghati muk.”’ Nantar tyō uṭhina āp<sup>a</sup>nā  
*thy-own one labourer like keep.”’ Then he having-arisen his-own*  
 bā-ghamī gayō. Tēhē tyō dūr chha tēldā-ma ti-nā bā ti-na  
*father-near went. Then he distant was the-meantime-in his father him*  
 dēkhina tar<sup>a</sup>mali gayō, ān hājīdhāin ti-nā galā-ma mīthi ghālī,  
*having-seen having-pitied went, and running his neck-in embracing was-put,*  
 ān ti-nā mukkā ladā. Pachha ḍik<sup>a</sup>rō ti-na kawānō, ‘bā, Dēw-nā  
*and his kisses were-taken. Then the-son him-to said, ‘father, God-of*  
 virīdh ān tārā āgwādē ma-na pāp kari, ān ham<sup>a</sup>nā-kantī tārō  
*against and of-thee before me-by sin was-done, and to-day-from thy*  
 ḍik<sup>a</sup>rō kawāna hū asal nahi.’ Parantu bāyē āpnā sāl<sup>a</sup>dār-na  
*son to-be-called I fit am-not.’ But by-the-father his-own servant-to*  
 kayu, ‘assal jhagō lāina ti-na ghālō, ān ti-nā hāt-ma iṭi  
*it-was-said, ‘good garment having-brought him-to put-on, and his hand-on a-ring*  
 ān pag-mō khākh<sup>a</sup>dā ghālō. Pachha āpūn khāina harikh kaḍ<sup>a</sup>sū.  
*and feet-on shoes put. Then we having-eaten merriment will-do.*  
 Kāran yō mārā ḍik<sup>a</sup>rō mari gayō thō, tyō pachha jītō thāyō ;  
*Because this my son having-died gone was, he again alive became :*  
 ān khōī gayō thō, tyō sāp<sup>a</sup>dyō.’ Tahē tyō khuṣī kar<sup>a</sup>wā lāgyā.  
*and lost gone was, he is-found.’ Then they merriment to-do began.*

Tyā-wakta ti-nō mōṭhō ḍik<sup>a</sup>rō khētar-mō hōtō. Pachha tyō āina  
*At-that-time his elder son field-in was. Then he having-come*  
 ghar-kan āvin-sēnyā bājyā ān nāch khām<sup>a</sup>lyō. Tahē sāl<sup>a</sup>dār-ma  
*house-near having-come music and dancing was-heard. Then servants-among*  
 ēk-na bulāina puchh<sup>a</sup>wā lāgyō, ‘hā su chha?’ Ti-na pachha kayu  
*one-to having-called to-ask he-began, ‘this what is?’ Him-by then it-was-said*  
 kī, ‘tārō bhāī āyō, ān tārā bā-na khuṣī-hāśī-thī milyō, inā-khāṭu  
*that, ‘thy brother came, and thy father-to in-good-condition was-obtained, therefore*  
 ti-na mōṭhī paṅgat kari chha.’ Tahē tyō rikhō bharīn māhē  
*him-by great a-feast made is.’ Then he with-anger being-filled inside*  
 gayō nahi. Pachha ti-nō bā bāhār āina ti-na kham<sup>a</sup>jāw<sup>a</sup>na lāgyō  
*went not. Then his father out having-come him to-entreat began.*  
 Parantu ti-na bā-na bōl<sup>a</sup>wā lāgyō kī, ‘pāhā, ēldā war<sup>a</sup>kha  
*But his father-to to-say he-began that, ‘see, so-many years*  
 tāru chāk<sup>a</sup>rī kari, ān tāri ājñā kadhī bhāngī nahi.  
*thy service was-done, and thy commandment ever was-broken not.*  
 Hū mārā dōstā-barōbar chain kar<sup>a</sup>su, inā-khāṭu tyē ma-na kar<sup>a</sup>ḍī  
*I my friends-with pleasure might-make, therefore thee-by me-to a-kill*  
 suddhā dēdhu nahi. Ān jī-na tāri sampat kaj<sup>a</sup>ban sānga  
*even was-given not. And whom-by thy property harlots with*  
 uḍāī dadō tyā ā tārō ḍik<sup>a</sup>rō āyō tahē tū tinā-khāṭu  
*having-squandered was-given that this thy son came then by-thee him-for*

mōṭhu khāū karyu chha.' Pachha ti-na kawu, 'ḍik'rō, tũ nēh'mī  
*a-great feast made is.* Then him-by it-was-said, 'son, thou always  
 mārā barōbar chha; ān mārī dhan-sampadā ākhī tārī chha. Parantu  
*of-me with art; and my wealth-and-property all thine is. But*  
 ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāi  
*rejoicing and pleasure we-should-do this proper was. Because this thy brother*  
 mārī gayō thō, tyō pachha jitō thāyō; ān khōī gayō thō, tyō  
*having-died gone was, he again alive became; and lost gone was, he*  
 sāp'dyō.'  
*is-found.'*

## SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

|          |  |                |
|----------|--|----------------|
| Nimpur,  |  | Lalmohanpatna, |
| Gomunda, |  | Dhukurda,      |
| Saipur.  |  |                |

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

## AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapur. Journal of the Asiatic Society of Bengal, Vol. lxxvii, Part i, 1898, pp. 185 and ff.*

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhīl tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Acharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

**Pronunciation.**—In many Bhīl dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German ‘ach’. In Pār’dhī *kh* is used instead of this *h*; thus, *paikhō*, money; *ikh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgirī. Thus, *khāb* for *sab*, all; *dēkh* for *dēs*, country; *khāmlōyā-n*, Gujarātī *sābhalwū*, to hear (compare *hām̐linē*, having heard, in the Bhīl dialects of Jhabua and Kotra); *barakh*, Gujarātī *varas*, a year; *khāk-hāun* having become awakened (compare *hamki*, thought, in the Bhīl dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhīl dialects. For we occasionally find *h* and even *g* used instead; thus, *kahāin*, a harlot; *rig*, anger. I have therefore substituted the sign *kh* for the *kh* of the original.

The *ksh* in *hīksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ḍ* between vowels is pronounced as an *r*, as is also the case in other Bhil dialects; thus, *thōṛā*, few.

*L* is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

*V* is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēg<sup>o</sup>lā*, distant; *īṭi*, Gujarātī *oīṭi*, ring. In *āt*, word, *w* has been dropped before *ā*. In other cases *w* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jibat*, living; *sēbā*, service.

**Nouns.**—The various genders are constantly confounded. Thus, *sō khab kharach-patra kidhi*, that all expended was made; *tāri āt parhikōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dikrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dikrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōṭō dikrā*, the big (i.e. elder) son.

The usual case suffixes are as follows:—

Dative, *nē*, *n*; *kō*.

Ablative, *sē*.

Genitive, *nā*, *n*.

Locative, *mē*, *mī*, *mō*.

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mī-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marad-nā baya dikrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mī*, in the village; *undēl-mē*, on the neck; *bil-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bilē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

**Adjectives.**—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēṭ*, his belly.

**Pronouns.**—‘I’ is *mu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee; *inhā hāthē*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhi*, this; *tinha*, and *inha*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;



*tār bad*, that after, etc. The forms *tinha* and *inha* are perhaps originally the case of the agent.

‘What?’ is *khũ*, corresponding to *hũ* in Gujarātī-Bhīlī.

**Verbs.**—There is apparently no difference between the singular and the plural. Thus, *rahin* means ‘he was’ and ‘they were.’

Of the verb substantive the following forms occur, *raha*, thou art; *thā*, it is; *hutā*, he was; *thēi*, they were.

The conjunctive present is used both as a present and as a past; thus, *maru*, I die; *kahē*, he said; *rahē*, he lived; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhīlī. The same is the case with the ordinary past; thus, *āvya*, he came; *dikrā kahā*, the-son(-by) it-was said; *hīksha didhu*, the share was given; *giya*, he went; *lāgā*, they went; *jō tār khābja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhīlī; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khândēśī and some Bhīl dialects. Compare *lāgīn*, he began, they began, etc., in the Naikādī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un*; thus, *kari*, having done; *lēin*, having taken; *jāu*, having gone; *khāun*, having eaten. The form *kar-kē*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhīl dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhīlī. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āghā*, master, borrowed through Hindustānī); *badi-thēi*, against; *ba-bhain*, thereupon; *ēlā-tō*, then (probably the ablative of the base contained in Māw<sup>a</sup>chī *ēlō*, that); *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary; *dayā-bahi*, pitying (perhaps, compassion having flowed); *lāsin*, having run; *unḍēl*, neck, etc.

For further particulars the student is referred to the specimen which follows:—

[ No. 64.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BHĪLĪ OR BHILŌDĪ.

SIYĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE.)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē  
*One man-of two sons were. Them-among the-younger son his-own father-to*  
 kahē, 'bāb, mārā hīksha mārā dē.' Inha ba-bhain hīksha ālaha ālaha  
*says, 'father, my share me-to give.' By-him thereupon share separate separate*  
 kari didha. Thōrā dan rahin nānha dikrā āp-nu khab  
*having-made was-given. Few days having-remained the-younger son his-own all*  
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra  
*share having-taken distant country went. And there much expenditure*  
 karin āp-nu khab urāi didhu. Sō khab kharach-patra  
*having-made his-own all having-wasted was-given. That all expenditure*  
 kidhi, tō dēkhēhē barī akāl pari giya. Hiya barī dukhī  
*was-made, that in-country great famine having-fallen went. He very miserable*  
 thāi giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhān  
*having-become went. He then having-gone that-terily village-in one of-man*  
 hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli  
*near having-gone stayed. By-him his-own in-field swine to-graze having-sent*  
 didha. Ghusri jō chhatriyā khāin tō dēin āp-nā pēt bharāũ  
*was-given. Swine what husks ate those having-given my-own belly I-may-fill*  
 khōjē. Tinhē kinha didhu kō-ni. Pāchhu khāk-hāun  
*he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become*  
 tinha kahū, 'mārā bābān kēṭlā jhānā darmō-pāun chākēr darkār  
*by-him it-was-said, 'my of-father how-many men wage-getting servants need*  
 ghanu chhēya khādu pāvē ā mu hyākhē bhūkhē maru. Mu hā-ta  
*much than food get and I here with-hunger die. I here-from*  
 uṭhin mārā āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi  
*having-arisen my father-to near may-go to-him will-say, "father, by-me God*  
 badi-thēi tūhu āgal pāp kidhu. Mu āu tār dikrā buli ōlakhi-pāris  
*against of-thee before sin was-done. I again thy son having-said be-considered-can*  
 kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākh." ' Pāchhu tinha  
*at-all-not. Me thou one wages-getting servant having-made keep." ' Afterwards he*  
 uṭhin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,  
*having-arisen his-own father-to went. He far was, his father to-see got,*  
 inha dayā-bahi lāsin jāin uṇḍēl-mē lēin buchṛā didhā.  
*he pitying having-run having-gone neck-on having-taken kisses were-given.*

Dikrā tinhē kahū, ‘bāb, āu Gōkhāi badi-thēi tērā āgal pāp kidhu.  
*The-son(-by) to-him it-was-said, ‘father, now God against thy before sin was-done.*  
 Mu āur tār dikrā buli ōlakhi-pāris kō-ni.’ Bāb āp-nā  
*I again thy son having-said be-considered-can at-all-not.’ The-father(-by) his*  
 chākēr-nē kahū, ‘hēlu khāu lukrā li āin inhē parāihā  
*servants-to it-was-said, ‘quickly good clothes having-taken having-come to-him put-on*  
 dē. Inhā hātē ītī āur gōrē khāmṛā dē. Hēmē inhē lēin  
*give. His on-hand ring and on-foot shoe give. We him having-taken*  
 khādu khāun khusī rahin. Jē-sō mārā dikrā mari giya, jibat  
*dinner having-eaten happy will-remain. Because my son having-died went, alive*  
 thāin; hāji giya-ta, pāo-ta lāya-ha.’ Tār-bād khusī thāyan lāgā.  
*became; lost gone-was, found-was got-is.’ That-after merry to-become they-began.*

Tinha mōtō dikrā bil-mō hutā. Tō āin ghirē lāchu bājnu  
*His elder son field-in was. He having-come in-house dancing playing*  
 khāmlōyān pāū. Tab tinha ēk chākēr-nē kānhē bōlāin puchhu,  
*to-hear was-got. Then by-him one servant near having-called it-was-asked,*  
 ‘ā khab khū?’ Sō inhē kahū, ‘tār bhāiya āwa, tār āgā  
*‘this all what?’ Him(-by) to-him it-was-said, ‘thy brother come-is, thy father(-by)*  
 khāu khādu taiyār kidhu. Kin-sē? tinha tinhē khūthiu khāu jōyān  
*good food prepared was-made. Why? by-him him safe well to-see*  
 pāū.’ Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāchhu tinha  
*it-was-got.’ By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his*  
 āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kē āp-nā  
*father outside having-come entreating was-done. He answer made-having his-own*  
 āgā-nē kabē, ‘ētnā barakh-sē tāri sēbā karu. Tāri āt kēdē parhi-kōlā  
*father-to says, ‘so-many years-from thy service I-do. Thy word ever disobeyed-was-made*  
 kō-ni. Tō tu manhē kēdē ēk bakri-nu chēliu-kō dēi-ni jō mārū bandhu-nē  
*at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends*  
 lēin hēkhē. Tār ēhi dikrā jō kahābin khātē rahin  
*having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived*  
 tār khābaj khādu, hiya jab āvya tu ini-guriyē khādu khāu taiyār  
*thy property was-eaten, he when came thee(-by) him-for food good prepared*  
 kidhu.’ Sō tinhē kahū, ‘dikrā, tu mār barōbbār raha. Mārū  
*was-made.’ (By-)him to-him it-was-said, ‘son, thou me with livest. Mine*  
 jētlu [ thā, sō khab tāru. Khusī jāin riha. Tār ēyab bhāiya  
*whatever is, that all thine. Merry having-become is(-proper). Thy this brother*  
 mari giya-ta, jibit thāin āvya; hāji giya-ta, pāvya.’  
*having-died gone-was, alive having-become came; lost gone-was, was-found.’*



ing pages. The total number of speakers is as follows:—

**TOTAL. . . 1,253,066**

The so-called Kuṇḍabāu is included under Khāndēśī proper.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarāṭī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, *i.e.*, the language of Khandesh. Another name is Ahīrānī, *i.e.*, the language of the Ahīrs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination Dhēḍ Gujarī connects the language with a group of low-caste husbandmen. The Kuṇ<sup>a</sup>bīs are stated to speak a separate dialect called Kuṇ<sup>a</sup>bāū or Kuṇ<sup>a</sup>bī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhādī, and only 136 Sonars were reported as speaking Ahīrāṇī.

Khāndēsi is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey:—

**TOTAL** . 1,217,736

Of the 1,050,000 speakers returned from Khandesh, 100,000 have been reported as speaking Kuṇbāū.

AUTHORITY—

*Gazetteer of the Bombay Presidency*, Vol. xii, Khāndesh. Bombay, 1880. Account of the language on pp. 42 and ff.

**Pronunciation.**—*A*, *ā* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēśī Marāṭhī has *ē*; thus, *asa wāṭ<sup>a</sup>na*, so it appeared; *sōna*, gold.

*Ē* is interchangeable with *yā*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jāś*, I go; *thōḍā-ch din-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ts* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *n* is very irregularly used, and a dental *n* is often used instead; thus, *kōṇī* and *kōnī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-nā*, my; *tyā-nā*, his.

The cerebral *l* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōlā*, eye; *pal*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *l* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *ḷ* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *ḷ* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *ḷ* in the Marāṭhī of Berar, and for *r* in Dravidian languages.

*V* is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative post-position is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, (*ghar-*)*mā*, in (the house); and only occasionally (*hāt-*)*mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

**Nouns.—Gender.**—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *it<sup>a</sup>na wāṭ<sup>a</sup>nā*, so-much appeared; *pāp kar<sup>a</sup>nā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

**Number.**—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *chākar-lē*, to the servants; *hai dukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āṇḍōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvī and Gujarātī; thus, *ghōḍā*, horses; *chhōk'rā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvī; thus, *gāyā*, cows; *pōrī*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvī; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *duk'rē*, swine. But also *dukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

**Case.**—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvī and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-war*, on a horse; *tār'khē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīngōtā*, a bee, oblique *bhīngōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhitas-mā*, in the walls; *ghōḍās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mān'sēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *warī*, *ghāī*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *thī*, *jaw'lūn*; *pāsīn*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *na*; locative *mā*, *mē*, *mā*, and *majhār*. Thus, *dōr'ka-sī*, with ropes; *bāp-nā*, by the father; *hissā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās-nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukē*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jaw'lūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *na*, *nē* and Mālvī *nē*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvī and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mā* corresponds to Gujarātī *mā*, and *mē* to Mālvī *mē*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndēśī approaches Gujarātī and Mālvī, with which languages it also shares most case suffixes.

**Adjectives.**—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man; *bhal'yā bāy'kā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōḍā-ch din-thī*, after few days; *tyā-nā gaḷā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhal'yā mānus-lē*, to a good man. An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

**Numerals.**—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarātī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

**Pronouns.**—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwātī. 'We' is *ham* or *ām*, as in Mēwātī; 'you' is *tum*, as in Mēwātī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed; *āmī*, *ām-ē* and *āmhū*, by us; *tumī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *han* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhīlī *āī*, Māwchī, Dēhawālī and Dhōḍiā *ō*, Mālvī *yō*.

*Kōn*, who? does not change in the oblique form.

**Verbs.**—The Khāndēśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *jāyāt*, they became, is also used in the sense of 'he became'; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarātī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg'nā*, instead of *sāṅg'na*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarātī. Thus, *tyā-ē ti-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar'nā*, he did.

**Verb substantive.**—The present tense is formed from the base *sa* which also occurs in many Bhīl dialects, and in the Ahīrwātī and Mēwātī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimārī and Gujarātī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarātī *hata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatāt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōī-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.



**Finite verb.**—There are only a few instances of the old present in the specimens. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does; *kar<sup>a</sup>tas*, we, you, or they, do. In Nimar the plural is *kar<sup>a</sup>jēs*, we do; *kar<sup>a</sup>tēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindī; thus, *lāgā*, he began; *tyā-nē mārā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paḍ<sup>a</sup>nā*, he fell; *tī paḍ<sup>a</sup>nī*, she fell. This suffix must be compared with the common *n*-suffix in Bhīlī and the suffix *nē* of the past tense of Sadrī Korwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as *bandhāṇō*, bound; *dithāṇō*, seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chāl<sup>a</sup>nā*, I go; *tō rāhīnā*, he lives. A corresponding present participle is *rāh<sup>a</sup>nā*, being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhīlī, and Khāndēśī (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *la*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā*, fem. *ī*, neut. *a*, the corresponding plural in *āt*; thus, *gyā*, I, thou, or he, went; *gyāt*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gaū*, I went; *ham gaūt*, we went. The singular is very often used instead of the plural; thus, *jāyā*, they became; *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup<sup>a</sup>yā kānī lidhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-nī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā*, they were eating; *tī raḍ<sup>a</sup>tī-tī*, she was crying; *pāp kida sē*, sin has been done; *chālēl sē*, I have walked; *marēlā hōtā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōtā*. It is, however, possible that it is identical with Mālvi and Mēwāṭi *thā* and the Bundēlī *tō*. This latter form at least seems to occur in *lai-thāū*, I took; *lai-thāt*, you took. Compare *basī rah<sup>a</sup>nā sē*, he is sitting.

The future is formed by adding an *s*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *kar<sup>a</sup>sū*, I shall do; *kar<sup>a</sup>sī*, *karīs* and *karī*, thou wilt do; *karī* and *karal*, he will do; *kar<sup>a</sup>sūt* and *kar<sup>a</sup>sū*, we shall do; *kar<sup>a</sup>sā*, *kar<sup>a</sup>sā(l)*, and *kar<sup>a</sup>sāt*, you will do; *kar<sup>a</sup>tī(l)* and *kar<sup>a</sup>tīn*, they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ōlak<sup>a</sup>h<sup>a</sup>tū*, (if) I had recognized; *tō āp<sup>a</sup>na pēṭ bhar<sup>a</sup>tā*, he would have filled his stomach; *tī dētī*, (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar*, do; *chalā*, go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karu lāg<sup>a</sup>nā*, he began to do. Sometimes *lāg<sup>a</sup>na* is added to the conjunctive participle; thus, *tō karī lāg<sup>a</sup>nā*, he began to do

Other verbal nouns end in *nā*, *ā*, and *wā*; thus, *nāch<sup>a</sup>nā*, dancing; *khāwā-lē*, in order to eat; *sāṅg<sup>a</sup>wā-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *yēt*, coming; *khātā*, eating. The past participle passive ends in *ā* or *nā*; thus, *kyā*, *kidā* or *kar<sup>a</sup>nā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāh<sup>a</sup>nā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gayāl* and *gayōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *pōt bhar<sup>a</sup>wā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēī*, having given; *uṭhīn* and *uṭhinē*, having arisen; *khāyīnī*, having eaten; *lēī-san*, having taken; *mhanī-s<sup>a</sup>nī*, having said. In a few instances we find Marāṭhī forms such as *kai<sup>a</sup>ūn*, having done; *mhanūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndeśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

## KHÂNDEŚĪ SKELETON GRAMMAR.

### I.—NOUNS.

|           | Masculine.            |                        | Feminine.          |                       | Neuter.             |
|-----------|-----------------------|------------------------|--------------------|-----------------------|---------------------|
| Singular. |                       |                        |                    |                       |                     |
| Nom.      | <i>bāp</i> , a father | <i>ghōḍā</i> , a horse | <i>gāī</i> , a cow | <i>ghōḍī</i> , a mare | <i>pāp</i> , a sin. |
| Instr.    | <i>bāp-nī</i>         | <i>ghōḍī-nī</i>        | <i>gāī-nī</i>      | <i>ghōḍī-nī</i>       | <i>pāp-nī</i> .     |
| Dat.      | <i>bāp-lē</i>         | <i>ghōḍī-lē</i>        | <i>gāī-lē</i>      | <i>ghōḍī-lē</i>       | <i>pāp-lē</i> .     |
| Abl.      | <i>bāp-thī</i>        | <i>ghōḍī-thī</i>       | <i>gāī-thī</i>     | <i>ghōḍī-thī</i>      | <i>pāp-thī</i> .    |
| Gen.      | <i>bāp-na</i>         | <i>ghōḍī-na</i>        | <i>gāī-na</i>      | <i>ghōḍī-na</i>       | <i>pāp-na</i> .     |
| Loc.      | <i>bāp-mā</i>         | <i>ghōḍī-mā</i>        | <i>gāī-mā</i>      | <i>ghōḍī-mā</i>       | <i>pāp-mā</i> .     |
| Plural.   |                       |                        |                    |                       |                     |
| Nom.      | <i>bāp</i>            | <i>ghōḍī, ghōḍē</i>    | <i>gāyā</i>        | <i>ghōḍyā</i>         | <i>pāp</i> .        |
| Obl.      | <i>bāpēs</i>          | <i>ghōḍīs</i>          | <i>gāyās</i>       | <i>ghōḍyās</i>        | <i>pāpēs</i> .      |

**ADJECTIVES.**—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhāk<sup>a</sup>lā*, small, fem. *dhāk<sup>a</sup>lī*, neut. *dhāk<sup>a</sup>lā*; plural *dhāk<sup>a</sup>lē* and *dhāk<sup>a</sup>lā*, fem. *dhāk<sup>a</sup>lyā*, neut. *dhāk<sup>a</sup>lē* (?).

The oblique Marāṭhī form occasionally occurs. Thus, *dhāk<sup>a</sup>lē ghar-mā*, in the small house.

## II.—PRONOUNS.

|        | I.             |                      | Thou.            |                    | Who?          | What?            |
|--------|----------------|----------------------|------------------|--------------------|---------------|------------------|
|        | Singular.      | Plural.              | Singular.        | Plural.            | —             | —                |
|        |                |                      |                  |                    |               |                  |
| Nom.   | <i>mī, mai</i> | <i>ham, ām, āpan</i> | <i>tū</i>        | <i>tum</i>         | <i>kōn</i>    | <i>kāy</i> .     |
| Inetr. | <i>mī, mē</i>  | <i>āmī, āmhū</i>     | <i>tū, tu-nā</i> | <i>tumī, tumhī</i> | <i>kōn-nā</i> | <i>kasā-nā</i> . |
| Dat.   | <i>ma-lē</i>   | <i>ām-lē</i>         | <i>tu-lē</i>     | <i>tum(ā)-lē</i>   | <i>kōn-lē</i> | <i>kasā-lē</i> . |
| Gen.   | <i>ma-na</i>   | <i>ām-na</i>         | <i>tu-na</i>     | <i>tum-na</i>      | <i>kōn-na</i> | <i>kasā-na</i> . |

| <i>tō, that, he.</i> |               |              |               |                |  |
|----------------------|---------------|--------------|---------------|----------------|--|
| M.                   | F.            | N.           | Plural.       |                |  |
|                      |               |              |               |                |  |
| Nom.                 | <i>tō</i>     | <i>tī</i>    | <i>tē</i>     | <i>tē, tyā</i> | So also <i>jō</i> , who. <i>Hau</i> , this, becomes <i>hai</i> (or <i>hē</i> ) in the feminine and neuter. Oblique ( <i>h'yā</i> , fem. and neut. <i>i</i> . Plural <i>hyā</i> , <i>yā</i> , obl. masc. <i>hyās</i> , fem. and neut. <i>is</i> . |
| Dat.                 | <i>tyā-lē</i> | <i>tī-lē</i> | <i>tyā-lē</i> | <i>tyās-lē</i> |  |
| Gen.                 | <i>tyā-na</i> | <i>tī-na</i> | <i>tyā-na</i> | <i>tyās-na</i> |  |

## III.—VERBS.

A.—Verb Substantive.—*As<sup>a</sup>na, hōna*, to be.

|   | Present.     |              | Past.        |                 | Future.      |                 | Imperative.     |
|---|--------------|--------------|--------------|-----------------|--------------|-----------------|-----------------|
|   | Singular.    | Plural.      | Singular.    | Plural.         | Singular.    | Plural.         | —               |
| 1 | <i>śē</i>    | <i>śētas</i> | <i>whatū</i> | <i>whatū(t)</i> | <i>whasū</i> | <i>whasū(t)</i> |                 |
| 2 | <i>śē(s)</i> | <i>śētas</i> | <i>whatā</i> | <i>whatāt</i>   | <i>whasī</i> | <i>whasī(l)</i> | <i>ās, hō</i> . |
| 3 | <i>śē(s)</i> | <i>śētas</i> | <i>whatā</i> | <i>whatāt</i>   | <i>whayī</i> | <i>whatī(l)</i> |                 |

B.—Finite Verb.—*Paḍ<sup>a</sup>na*, to fall.Verbal Nouns, *paḍū, paḍ<sup>a</sup>na, paḍā-lē, paḍ<sup>a</sup>wā-lē*.Participles.—Present, *paḍat, paḍ<sup>a</sup>tā*; Past, *paḍā, paḍ<sup>a</sup>nā*; Pluperfect, *paḍēl, paḍēlā*; Future passive, *paḍ<sup>a</sup>wa*.Conjunctive Participle, *paḍī, paḍīnē, paḍī-san*, having fallen.

|       | Present.                  |         | Past.                            |         | Future.                     |         | Imperative.   |
|-------|---------------------------|---------|----------------------------------|---------|-----------------------------|---------|---------------|
|       | Singular.                 | Plural. | Singular.                        | Plural. | Singular.                   | Plural. | —             |
| Sing. |                           |         |                                  |         |                             |         |               |
| 1     | <i>paḍas</i>              |         | <i>paḍ<sup>a</sup>nā (-nū)</i>   |         | <i>paḍ<sup>a</sup>sū</i>    |         |               |
| 2     | <i>paḍas</i>              |         | <i>paḍ<sup>a</sup>nā</i>         |         | <i>paḍ<sup>a</sup>sī</i>    |         | <i>paḍ</i> .  |
| 3     | <i>paḍas</i>              |         | <i>paḍ<sup>a</sup>nā</i>         |         | <i>paḍī</i>                 |         |               |
| Plur. |                           |         |                                  |         |                             |         |               |
| 1     | <i>paḍ<sup>a</sup>tas</i> |         | <i>paḍ<sup>a</sup>nāt (-nūt)</i> |         | <i>paḍ<sup>a</sup>sū(t)</i> |         | <i>paḍū</i> . |
| 2     | <i>paḍ<sup>a</sup>tas</i> |         | <i>paḍ<sup>a</sup>nāt</i>        |         | <i>paḍ<sup>a</sup>sī(l)</i> |         | <i>paḍā</i> . |
| 3     | <i>paḍ<sup>a</sup>tas</i> |         | <i>paḍ<sup>a</sup>nāt</i>        |         | <i>paḍ<sup>a</sup>tī(l)</i> |         |               |

Present definite, *mī paḍat śē*; Imperfect, *mī paḍ<sup>a</sup>tā-tī*; Perfect, *mī paḍ<sup>a</sup>nā śē*; Pluperfect, *mī paḍēlā whatū*; Past Conditional, *mī paḍ<sup>a</sup>tū*, if I had fallen.Similarly all other verbs. In the past tense *ā* may be substituted for *nā*; thus, *tī līgī* or *līg<sup>a</sup>nī*, she began. Transitive verbs are passively construed in the past tense. Thus, *tyā-nī pōthī wāchī*, he read the book.C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, *jā-na*, to go, past *g(y)ī*, first person also *gaū*; *yē-na*, to come, past *unī*; *hō-na*, to become, past *jāyā*; *kar<sup>a</sup>na*, to do, past *k(a)yā, kyē, kidā*, and *kar<sup>a</sup>nā*; *lē-na*, to take, past *lid(h)ā, līhā*, and *lēnā*; *dē-na*, to give, past *did(h)ī, dīnā*, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Nandurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[ No. 65.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### KHANDEŚĪ.

### SPECIMEN I.

(DISTRICT KHANDESH.)

कोणी-एक माणसले दोन आंडोर म्हतस । त्यामाना धाकला आपले बापले म्हनना, बाबा, मना हिस्साले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी दूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देमना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा डुकरे राखाले लावी-दिधा । डुकरे जो कोंडा खातस तो कोंडा राजीखुषीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नही । तवळ तो सुध-वर उना आनी म्हना लागना की, मना बापना नोकरमा कित्येकले पुरेनी उरे इतली भाकर मिळमनी मी भुक्का मरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बाबा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी बाप-गमे गया । तो दूरच शे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी मुका लिधा । तवळ आंडोर आपना बापले म्हनना, बाबा, आते मी तुना आंडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई-पियिसनी मजा करवी चला । हौ मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना ; तो खोवाई ग्या था, तो मिळना । आनी त्या मजा करू लागनात ।

इबाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन बजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-हयन । तो म्हनना तुना भाऊ मजामा उना शे म्हनून तुना बाप मेजवानी करस हे ऐकिसनी त्याले राग उना ; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

आर्जव करी लागना । आंडोर बापले म्हनना बाबा देख मी तुनी इतल वरीस जाया तुनी चाकरी करस पन तुमना हुकूम आज-लगन मोडा नही । तरी-बी माले मना सोबती बरोबर खावा-पिवाले एक बकरीन बच्च पन दिध नही । पन ज्याने तुनी जिनगी रंडी-बाजीमा उडाई-दिधी, तो तुना आंडोर येता-बरोबर तू त्यानी-करता मेजवानी करस । तवळ बाप आंडोरले म्हनना, पोया, तू मना पास शे । आनी मना पान जे काँही शे ते समद तुनच शे । पन हौ तुना भाऊ मरी ग्या था, तो जिवंत हुई उना ; खोवाई ग्या था, तो मिळना । म्हनून आपन खुष होइसनी मजा करवी है बरोबर शे ॥

[ No. 65.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHĀNDEŚĪ.

## SPECIMEN I.

(DISTRICT KHANDESH.)

## TRANSLITERATION AND TRANSLATION.

Kōṇī-ēk māṇas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk<sup>a</sup>lā āp<sup>a</sup>lē bāp-lē  
*A-certain man-to two sons were. Them-in-of the-younger his-own father-to*  
 mhan<sup>a</sup>nā, 'bābā, ma-nā hissā-lē jī jin<sup>a</sup>gī yēi tī mā-lē dē.' Ānī  
*said, 'father, my share-to what property may-come that me-to give.' And*  
 tyā-nī tyās-lē āp<sup>a</sup>lī jin<sup>a</sup>gī wātī didī. Thōḍā-oh din-thī  
*him-by them-to his-own property having-divided was-given. A-few-only days-in*  
 āp<sup>a</sup>nī sam<sup>a</sup>dī jin<sup>a</sup>gī layi-nī dūr dēs-mā nīnghī-gyā. Ānī  
*his-own all property having-taken a-far country-into having-started-went. And*  
 taṭhē āp<sup>a</sup>nī sam<sup>a</sup>dī jin<sup>a</sup>gī uḍāi didī. Tyā-nī sam<sup>a</sup>dī  
*there his-own all property having-squandered was-given. Him-by all*  
 jin<sup>a</sup>gī uḍāi didī, ān taṭhē mōṭhā dukāl paḍ<sup>a</sup>nā. Ānī taṭhē  
*property having-wasted was-given, and there a-great famine fell. And there*  
 tyā-lē khāwā-piwā-nī mōṭhī pañchaīt paḍ<sup>a</sup>nī. Ānī taṭhē tō tyā dēs-nā  
*him-to eating-and-drinking-of great difficulty fell. And there he that country-of*  
 ēk jan-nī ghar rhāy<sup>a</sup>nā. Tyā-nē tyā-lē āp-nā khēt-mā duk<sup>a</sup>rē  
*one person-of (at)-house remained. Him-by him-to his-own field-into swine*  
 rākhā-lē lābī didhā. Duk<sup>a</sup>rē jō kōṇḍā khātas tō kōṇḍā  
*to-keep having-employed was-given. Swine what husks eat that husks*  
 rājī-khushī-thī khāyī-nī āp<sup>a</sup>na pēt bhar<sup>a</sup>tā. Pan tō bī  
*gladness-with having-eaten his-own belly would-have-filled. But that even*  
 tyā-lē miḷ<sup>a</sup>nā nahī. Tawaḷ tō sudh-war unā, ānī mhanā lāg<sup>a</sup>nā kī,  
*him-to was-obtained not. Then he senses-on came, and to-say began that,*  
 'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urē it<sup>a</sup>lī  
*'my father-of servants-among several-to having-sufficed might-be-spared so-much*  
 bhākar miḷas<sup>a</sup>nī mī bhukyā maras. Mī uṭhi-s<sup>a</sup>nī ma-nā  
*bread having-been-obtained I hungry am-dying. I having-arisen my*  
 bap-nā gamē jās anī tyā-lā mhanas, "bābā, tu-nī samōr  
*father-of near go and him-to say, "father, your in-presence*

Dēw-nā mī ap<sup>r</sup>rādh kayā; ātē mī tu-nā āṇḍōr mhanī-lēwā-lē  
*God-of (by)-me sin was-done; therefore I your son having-said-to-take*  
 lāyak nahī. Mā-lē tu-nā ēk pagārī chākar kar.”’ Asa mhanī-s<sup>n</sup>ī  
*worthy am-not. Me-to your one paid servant make.”’ So having-said*  
 tō uṭhīnī bāp gamē gayā. Tō dūra-ch sē tit<sup>l</sup>āk-mā  
*he having-arisen father near went. He at-a-distance is in-the-mean-time*  
 tyā-nā bāp-nī dēkhā. Tyā-lē dayā yēi-s<sup>n</sup>ī tō tyā-na  
*his father-by was-seen. Him-to compassion having-come he him-of*  
 pāna daw<sup>a</sup>dat gyā ānī tyā-nā galā-mā paḍi-s<sup>n</sup>ī tyā-nī mukā  
*near running went and him-of on-the-neck having-fallen him-by kiss*  
 lidhā. Tawaḷ āṇḍōr āp-nā bāp-lē mhan<sup>a</sup>nā, ‘bābā, ātē mī  
*was-taken. Then the-son his-own father-to said, ‘father, now I*  
 tu-nā āṇḍōr mhanī-lēwā-lē lāyak nahī; tu-nī samōr Dēw-nā mī  
*your son to-be-called worthy am-not; your in-presence God-of (by)-me*  
 ap<sup>r</sup>rādh kayā.’ Pan bāp chākar-lē hāk māri-s<sup>n</sup>ī mhan<sup>a</sup>nā,  
*sin was-done.’ But the-father servant-to a-call having-struck said,*  
 ‘chāṅg<sup>l</sup>ī kuḍ<sup>a</sup>chī lēi-nī tyā-nā aṅg-mā ghālā, hāt-mā mundī ghā,  
*‘good a-robe having-taken his body-on put, hand-on a-ring put,*  
 pāy-mā jōḍā ghālā; khāi-piyi-s<sup>n</sup>ī majā kar<sup>a</sup>wō-chalā. Hau  
*feet-on shoes put; having-eaten-and-drunk merriment let-us-make. This*  
 ma-nā āṇḍōr marī gyā thā, tō ātē jiwant huī unā; tō  
*my son having-died gone was, he now alive having-become came; he*  
 khōwāi gyā thā, tō miḷ<sup>a</sup>nā.’ Ānī tyā majā karu  
*having-been-lost gone was, he is-found.’ And they merriment to-do*  
 lāg<sup>a</sup>nāt.  
*began.*

Ibāg tyā-nā mōṭhā bhāū khēt-mā hōtā. Tō ghar yēt  
*At-this-time his elder son field-in was. He to-house coming*  
 hōtā. Tō ghar-nā najik unā tawaḷ tyā-lē nāch<sup>a</sup>na bajāw<sup>a</sup>na aikū una.  
*was. He house-of near came then him-to dancing music to-hear came.*  
 Tawaḷ tyā-nī ēk chākar-lē bōlāvi-s<sup>n</sup>ī ichāra, ‘āṭhē kāy chālī  
*Then him-by one servant-to having-called was-asked, ‘here what going-on*  
 rhay<sup>a</sup>na?’ Tō mhan<sup>a</sup>nā, ‘tu-nā bhāū majā-mā unā-sē, mhanūn tu-nā  
*was?’ He said, ‘your brother health-in come-is, therefore your*  
 bāp mēj<sup>a</sup>wānī karas.’ Hē aiki-s<sup>n</sup>ī tyā-lē rāg unā; ānī tō  
*father a-feast is-making.’ This having-heard him-to anger came; and he*  
 ghar-mā jāy<sup>a</sup>nā. Mhanūn tyā-nā bāp bāhēr unā, ānī ārjawa  
*house-in would-not-go. Therefore his father out came, and entreaties*  
 karī lāg<sup>a</sup>nā. Āṇḍōr bāp-lē mhan<sup>a</sup>nā, ‘bābā, dēkh, mī tu-nī it<sup>l</sup>a  
*to-make began. The-son father-to said, ‘father, see, I your so-many*  
 waris jāyā tu-nī chāk<sup>a</sup>rī karas, pan tum-nā hukūm āj-lagan  
*years have-gone your service am-doing, but your order today-until*

mōḍā nahi; tarī-bī mā-lē ma-nā sōb<sup>ti</sup> barōbar khāwā-piwā-lē ēk  
*was-broken not; still-even me-to my friends with to-eat-and-drink one*  
 bak<sup>ri</sup>-na bachcha pan didha nahi. Pan jyā-nē tu-nī jin<sup>gi</sup>  
*she-goat-of young-one even given is-not. But whom-by your property*  
 ranḍī-bāji-mā udāi didhī, tō tu-nā āṇḍōr yētā barōbar  
*harlotry-in having-wasted was-given, that your son on-coming immediately*  
 tū tyā-nī kar<sup>tā</sup> mēj<sup>wānī</sup> karas.' Tawaḷ bāp āṇḍōr-lē mhan<sup>nā</sup>,  
*you him-of for a-feast make.' Then the-father son-to said,*  
 'pōryā, tū ma-nā pās sē, ānī ma-nā pāna jē kāhī sē tē  
*'son, you of-me near are, and my near what some-thing is that*  
 sam<sup>da</sup> tu-na-ch sē. Pan hau tu-nā bhāū marī-gyā thā, tō jiwant  
*all your-alone is. But this your brother dead-gone was, he alive*  
 huī unā; khōwāi-gyā thā, tō mil<sup>nā</sup>; mhanūn āpan khush  
*having-become came; lost-gone was, he is-found; therefore we glad*  
 hōi-s<sup>nī</sup> majā kar<sup>vi</sup> hai barōbar sē.  
*having-become merriment should-be-made this proper is.'*



[ No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

मी १५ तारखेना सिंदखेड्याने बाजार गयाल । मी चुडामण, तानाजी, एकच गाडीमा गयात । बाजार करोसन परत उनात । दीन निरगुडीनी जोडे गया । वसीं अर्धा माइल राहिनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन साड्या एक साल बंधे रुपये ३३ आन खुर्दा आंग्रजी आडीच रुपयाना इतना माल ली-गया । तानाजीन गासडी माईन सौ साड्या खनना तुकडे तीन, बंधे रुपये सात, ली-गयात । तेमा बंधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मला भाला टोचना । मंग ते चोर निरगुडी-नी बाग वरा पळना । मंग आमन सामान आवरीसन वरसी गया । तीथ पोलीस पाटीलना खबर करना । तह्णं त्या चोर हजर काँहीं आतलाना । मंग त्यासन घरवर पाहारा बठाई दीना । त्या लोक कव्हाळू उना ते आपला का मालूम नाहा । औ चोर आमने गावना सत । आन ते मना हमेस देखामा सत । चोर-नी जाग ओळखतु तर त्या मारतात अमला । रुनी वलख दिनातना ॥

[ No. 66.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHANDEŚĪ.

## SPECIMEN II.

## STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

## TRANSLITERATION AND TRANSLATION.

Mi pand<sup>a</sup>rā tār<sup>a</sup>khē-nā Sind<sup>a</sup>khēdyā-nē bājār gayāl. Mi, Chuḍāman  
*I on-the-fifteenth date Sindkheḍā-of bazar(to) had-gone. I, Chuḍāman*  
Tānāji, ēka-ch gāḍi-mā gayāt. Bājār karī-san parat unāt.  
*Tānāji, the-same carriage-in had-gone. Marketing having-done back we-came.*  
Din Nir<sup>a</sup>guḍi-nī-jōḍē gayā. Warsī ardhā māil rāhinī tēth-pāwat unā.  
*The-day Nirguḍi-of-near went. Warsi half a-mile remained there-up-to (we)-came.*  
Tē chōr āḍ<sup>a</sup>wā jāyā. Ēk chōr-na dagad mār<sup>a</sup>nā, tō ma-nī gāl-nā  
*The thieves across became. One thief-by stone was-thrown, that my cheek-to*  
lāgā. Chōr-na gās<sup>a</sup>ḍi sōḍ<sup>a</sup>nā. Ma-nī gās<sup>a</sup>ḍi ān Tānāji-nī gās<sup>a</sup>ḍi  
*hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānāji-of bundle*  
sōḍ<sup>a</sup>nī. Manē gās<sup>a</sup>ḍi-māin dōn sāḍyā, ēk sālū, bandhē rupayē tētīs  
*was-loosed. My bundle-in-from two sadies, one salu, whole rupees thirty-three*  
ān khurdā āngraḍi āḍi-ch rupayā-nā it<sup>a</sup>nā māl  
*and copper-pieces English-(coin) two-and-a-half rupees-of so-much property*  
lī-gayā. Tānāji-na gās<sup>a</sup>ḍi-māin sau sāḍyā khan-nā tuk<sup>a</sup>ḍē tīn, bandhē  
*was-taken-away. Tānāji-of bundle-in-from six sadies khan-of pieces three, whole*  
rupayē sāt lī-gayāt. Tē-mā bandhē chār rupayē ān tīn rupayā-nā  
*rupees seven were-taken-away. That-in whole four rupees and three rupees-of*  
khurdā ātāl. Ēk chōr-na ma-lā bhālā ṭōch<sup>a</sup>nā. Maṅg tē chōr  
*copper was. One thief-by me-to a-spear was-pierced. Then those thieves*  
Nir<sup>a</sup>guḍi-nī bāg-warā paḷ<sup>a</sup>nā. Maṅg ām-na sāmān āw<sup>a</sup>rī-san War<sup>a</sup>sī  
*Nirguḍi-of garden-up-to ran. Then our luggage having-collected to-Warsi*  
gayā. Titha pōlis pāṭil-nā khabar kar<sup>a</sup>nā. Tawhā<sup>h</sup> tyā chōr hajar  
*we-went. There police patil-to information was-made. Then those thieves present*  
kāhī āt<sup>a</sup>lā-nā. Maṅg tyās-na ghar-war pāhārā baṭhāī dīnā. Tyā  
*at-all were-not. Then by-him house-on a-watch having-placed was-given. Those*  
lok kawhālū unā tē āp<sup>a</sup>lā kā mālūm nāhā. Au chōr ām-nē gāw-nā  
*people when came that to-us anyhow known was-not. Those thieves our village-of*

sat; ān tē ma-nā hamēs dēkbā-mā-sat. Chōr-nī jāg ōlakh<sup>1</sup>tu tar  
*were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then*  
 tyā mār<sup>2</sup>tāt ām-lā. Mhanī walakh dināt-nā.  
*they would-have-beaten us-to. Therefore recognition was-not-given.*

### FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chuḍāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍī and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saries and three pieces of khan,<sup>1</sup> and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍī, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

<sup>1</sup> Squares or divisions of the *khaṇālā*, a web for the *Chōḷā*.

[ No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाके लिखवाले जाता-ता । त्वाए एक दाडा एक छोकरानी वस्त चुरावीने त्वाए ते पीतानी मायले दीदी । तिण छोकराले शिघ्रा करवी ते न करतौं उलटी शबासकी दीदी, ने त्वाले एक जांब फळ खावाले दीद । त्वा-उपरात पछी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा मोठ्या मोठ्या चीया करवा लाग । कोई एक दाडे तो चोरीमाँ पकडायना । पछी त्वाले फाँशी देवाले सरकारना शिपाई लई गया । तो तमासा जीवा-करतौं लोकोना घाट मळना-ता । तठे त्वांनी माय-बी एईने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्वाए सरकारना शिपाईले सांग के दादा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्वाँले दया वनी वरी त्वाँए तिले पासे बलावी । ते वखत घुस्सामाँ त्वाए तिजा कान चावी खादा । अयि जोईने लोक सांगवा लाग, काय-हो खराब से आज पोया । जीवा, जीवा, आज फासी जावानी वखत बी अयि महा पातक करवाले बी चुकना नही । त ऐकीने त्वाए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण बी ये वखत लीदा तो-बी मल्ले दोस लागता नही । असं काँ सांगव के, मूळ मी न्हना, होता, तदळ निसाळमाती एक छोकरानी वस्त मे चोरावीने ईना-पासे दीदी, तदळच ये माणा पारपत्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[ No. 67.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHĀNDEŚĪ.

## SPECIMEN III.

## A POPULAR TALE.

(DISTRICT NIMAR.)

## TRANSLITERATION AND TRANSLATION.

Ēk chhōk<sup>a</sup>rā nisālē likh<sup>a</sup>wā-lē jātā-tā. Tyāē ēk dādā ēk  
*One boy in-a-school to-learn going-was. By-him one day one*  
 chhōk<sup>a</sup>rā-nī wast churāvinē tyāē tē pōtā-nī māy-lē dīdī.  
*boy-of a-thing having-stolen by-him that his-own mother-to was-given.*  
 Tiē chhōk<sup>a</sup>rā-lē śikshā kar<sup>a</sup>vī tē na kar<sup>a</sup>tā ul<sup>a</sup>ti  
*By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary*  
 śābās<sup>a</sup>ki dīdī, nē tyā-lē ēk jāmb phal khāwā-lē dīdā. Tyā  
*applause was-given, and him-to one guava fruit eating-for was-given. That*  
 up<sup>a</sup>rāt pachhī tō chhōk<sup>a</sup>rā jasā jasā mōthā hōtā gayā, tasā tasā mōthya  
*after then that boy as as great becoming went, so so great*  
 mōthya chōryā kar<sup>a</sup>wā lāgā. Kōi ēk dādē tō chōri-mā pak<sup>a</sup>dāy<sup>a</sup>nā.  
*great thefts to-do began. Certain a on-day he in-a-theft was-caught.*  
 Pachhī tyā-lē phāśī dēwā-lē Sar<sup>a</sup>kār-nā śipāi lai gayā.  
*Then him-to hanging give-to Government-of police having-taken went.*  
 Tō tamāsā jōwā-kar<sup>a</sup>tā lōkō-nā thāt maḷ<sup>a</sup>nā-tā. Tathē tyā-nī māy  
*That spectacle seeing-for people-of a-crowd gathered-was. There his mother*  
 bī ēi-nē husāsā lākhī-lākhinē rad<sup>a</sup>tī-tī. Ti-lē dēkhinē tō  
*also having-come sobbing making crying-was. Her-to having-seen then*  
 tyāē Sar<sup>a</sup>kār-nā śipāi-lē sānga kē, 'dādā hō, ēk wakhat  
*by-him Government-of the-police-to it-was-told that, 'brothers O, one time*  
 mānī māy-nā warī mānā milāp karāwā.' Ta aikinē tyā-lē  
*my mother-of and my meeting should-be-made.' That having-heard them-to*  
 dayā wani, warī tyāē ti-lē pāsē balāvi. Tē wakhat ghussā-mā tyāē  
*pity came, and by-them her-to near was-called. That at-time in-anger by-him*  
 tinā kār chāvi khādā. Ayi jōinē lōk sāng<sup>a</sup>wā lāgā,  
*her ear having-bitten was-eaten. This having-seen the-people to-say began,*  
 'kāy, hō, kharāb sē āū pōryā. Jōwā, Jōwā, Āū phāśī jāwā-nī wakhat bī  
*'what, O, bad is this boy. Look! Look! This execution going-of at-time even*  
 ayi mahā pātak kar<sup>a</sup>wā-lē bī chuk<sup>a</sup>nā nahī.' Ta aikinē tyāē uttar  
*this great a-sin to-do also failed not.' That having-heard by-him a-reply*

dīdā, 'bhāu hō, māṇī vinantī aikā. Mē yā māy-nā  
*was-given, 'good-people O, my statement you-hear. By-me this mother-of*  
 prāṇ bi yē wakhat lidā tō-bī ma-lyē dōs lāg<sup>a</sup>tā  
*life even this time (if)-was-taken yet me-to blame would-have-applied*  
 nahī. Asā kā sāṅ<sup>a</sup>wa kē, mūl mī nhānā hōtā, tadal  
*not. So why should-be-said that, at-first I young was, at-that-time*  
 nisāl-mā-tī ēk chhōk<sup>a</sup>rā-nī wast mē chōrāvinē inā-pāsē dīdī,  
*the-school-in-from one boy-of a-thing by-me having-stolen of-her-near was-given,*  
 tadal-ach yē māṇā par<sup>a</sup>paty kar<sup>a</sup>tī, nē ma-lē jāmb phaḷ  
*just-at-that-time she me-of chastisement (if)-had-done, and me-to a-guava fruit*  
 na dēti, tō āj yē daśā ma-lē kā prāpt hōtī.  
*not had-given, then to-day this state me-to how obtained would-have-been.'*

### FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kun'bis of Khandesh has been returned as Kun'bi or Kun'bāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēśī, as will be seen from the Parable of the Prodigal Son which follows.

[ No. 68.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### KHĀNDĒŚĪ.

SO-CALLED KUN'BAŪ DIALECT.

(DISTRICT KHANDESH.)

कोणा एका माणूसले दोन आंडोर होत । त्या-मजारला धाकला आंडोर बापले म्हणस, बाबा, आपले घरमा जो पैसा होई व मनि हिस्साले जे येई, ते माले दे । मंग त्यानी जे घरमा होत ते त्याले दिध । मंग थोडा दिनमा धाकला आंडोर समद जमा करून लांब देशमा ग्या । आणि त्या गाँवमा जाईसन, आपणा-जोडे जे होत ते सार चैनबाजीमा खर्ची टाक । मंग त्या देशमा मोठी आखाडी पडनी । त्या-मुयें त्याना मोठा हाल जायात । तधय तो त्या देश-मभारील माणूस-पान ज्याईसन राहिना । मंग त्या माणूसने आपना खेत-मभार डुकरे चाराले धाड । तधळ डुकरे जी साल खात होत त्या-वर आपन पोट भरव अस त्याले वाटन । मंग त्याले कोणी काहीं दिध नाही । मंगे तो सुद-वर येऊन बोलना, मना बाप-पान ज्या चाकर शेतस त्यासले पोटभर भाकर मिळस आणि माले खावाले बी मिळत नाही । मी मना बाप-पान जाईसन, त्याले सांगसू की, मी आभायना-विरुद व तुना-समोर पाप क्ये । आते-पाईन मी तुना आंडोर शे अस नाही । तू-पान जसे चाकर शेतस तसे माले-बी ठेव । मंग उठीसन बाप-कडे ग्या । तन्हय तो दूर शे इतक देखीसन त्याले फार वाईट वाटन । मंग तो धावत येईसन गळामा मिठी घाली, व त्याना मुका लिधा । मंग आंडोर त्याले बोलना, आभायना-विरुद तुना समोर मी मोठ पाप क्ये म्हणून आते-पाईन मी तुना आंडोर शे अस बोलन खर नाही । त्या-वर आपले चाकर माणूसले सांग, चांगला भगा आणिसन याना आंग-मभार घाल । त्यान हात-मभार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होसू । ही मना आंडोर मरी गयता तो फिरीसन जीवत जाया । हें देखीसन त्याला मोठा आनंद जाया ॥

तधय त्याना मोठा आंडोर खेतमा होता । त्यान घर-पान येईसन वाजत नाचत ऐक । तधय एक मानुसले सोध, है काय शे । मंग त्याने सांग, तुना धाकला भाऊ येल शे । आणि तुना बापले सुखरूप येईसन मिळना म्हणून त्याले मोठा आनंद जाया । तधय तो मोठा रागमा येईसन घरमा जायना । त्या वखत त्याना बाप त्यानी समजुत घाली लागना । त्या वखत तो बापले म्हणू लागना कीं देख, मी ईतला वरीस जाया चाकरी करस आनी तुन साँगन कधीं मोड नाही । असा असीसन मना सोबती बरोबर माले फोतर-बी दिन नाई । ज्या आंडोरनी तुना समदा पैसा रंडीबाजी-मभार खर्ची टाका, आन तो ऊना म्हणीसन मोठ जीवन खावन क्ये । बाप त्याले बोलना कीं, तू मा-पान शे आणि मनपान जे शे ते बी समद तुन शे । पन ही तुना भाऊ ग्या होता तो माले येईसन मिळणा म्हून जो माले आनंद जाया तो बरोबर शे ॥

[No. 68.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHĀNDEŚĪ.

SO-CALLED KUN<sup>a</sup>BĀŪ DIALECT.

(DISTRICT KHANDESH.)

## TRANSLITERATION AND TRANSLATION.

Kōṇā-ēkā māṇūs-lē dōn āṇḍōr hōta. Tyā-majār<sup>a</sup>lā dhāk<sup>a</sup>lā āṇḍōr  
*A-certain man-to two sons were. Them-in-from the-younger son*  
 bāp-lē mhaṇas, 'bābā, āp<sup>a</sup>lē ghar-mā jō paisā hōi wa ma-ni  
*the-father-to said, 'father, our-own house-in what money may-be and my*  
 hissā-lē jē yēi tē mā-lē dē.' Maṅg tyā-nī jē ghar-mā hōta  
*share-to which may-come that me-to give.' Then him-by what house-in was*  
 tē tyā-lē didha. Maṅg thōḍā din-mā dhāk<sup>a</sup>lā āṇḍōr sam<sup>a</sup>da jamā  
*that him-to was-given. Then a-few days-in the-younger son all together*  
 karūn lāmb dēs-mā gyā. Āṇi tyā gāw-mā jāi-san āp<sup>a</sup>nā-jōḍē  
*having-done a-far country-in went. And that village-in having-gone of-himself-with*  
 jē hōta tē sāra chain<sup>a</sup>bāji-mā kharchi tāka. Maṅg tyā  
*what was that all luxurious-living-in having-spent was-thrown. Then that*  
 dēs-mā mōṭhī ākhāḍī paḍ<sup>a</sup>nī; tyā-muyē tyā-nā mōṭhā hāl jāyāt.  
*country-in a-great famine fell; that-owing-to his great distress became.*  
 Tadhay tō tyā dēs-majhārīl māṇūs-pān jyāi-san rāhinā. Maṅg tyā  
*Then he that country-in-from a-man-near having-gone remained. Then that*  
 māṇūs-nē āp<sup>a</sup>nā khēt-majhār duk<sup>a</sup>rē chārā-lē dhāḍa. Tadhāḷ duk<sup>a</sup>rē jī  
*man-by his-own field-in swine to-graze it-was-sent. Then the-swine which*  
 sāl khāt hōta tyā-war āpan pōṭ bhar<sup>a</sup>wa asa tyā-lē waṭ<sup>a</sup>na.  
*husks eating were that-upon him-by belly should-be-filled so him-to it-occurred.*  
 Maṅg tyā-lē kōṇī kāhī didha nāhī. Maṅgē tō sud-war yīūn  
*Then him-to by-any-one anything was-given not. Then he senses-on having-come*  
 bōl<sup>a</sup>nā, 'ma-nā bāp-pān jyā chākar śētas tyās-lē pōṭ-bhar bhākar mīlas.  
*said, 'my father-near what servants are them-to belly-full bread is-obtained.*  
 Āṇi mā-lē khāwā-lē-bī mīlat nāhī. Mī ma-nā bāp-pān jāi-san tyā-lē  
*And me-to to-eat-even obtained not-is. I my father-to having-gone him-to*  
 sāṅg<sup>a</sup>sū kī, "mī ābhāy-nā-virūd wa tu-nā samōr pāp kyē.  
*will-say that, "by-me heaven-of-against and thee-of before sin was-done.*  
 Ātē-pāin mī tū-nā āṇḍōr śē asa nāhī. Tū-pān jasē chākar śētas tasē  
*Hence/orth I thy son am so is-not. Thee-near as servants are so*  
 mālē-bī ṭhēw.'" Maṅg uṭhī-san bāp-kadē gyā. Tawhay tō dūr śē  
*me-to-also keep.'" Then having-arisen father-to he-went. Then he afar is*



it<sup>a</sup>ka dēkhī-san tyā-lē phār wāiṭ wāt<sup>a</sup>na. Maṅg tō dhāwat yēi-san  
*this-much having-seen him-to very bad was-felt. Then he running having-come*  
 galā-mā mithī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lē  
*the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to*  
 bōl<sup>a</sup>nā, 'ābhāy-nā-vīrūd tu-nā-samōr mī mōṭha pāp kyē; mhaṇūn  
*said, 'the-heaven-of-against of-thee-before by-me great sin was-done; therefore*  
 ātē-pāin mī tu-nā āṇḍōr sē asa bōl<sup>a</sup>na khara nāhī.' Tyā-war āp<sup>a</sup>lē  
*henceforth I thy son am so to-speak true is-not.' That-upon his-own*  
 chākar-māṇūs-lē sānga, 'chāṅg<sup>a</sup>lā jhagā āṇi-san yā-nā āṅg-majhār  
*servants-men-to it-was-told, 'good a-robe having-brought this-of on-the-person*  
 ghāl. Tyā-na hāt-majhār mundī wa pāy-mā juta ghāl. Maṅg dēkhī-san khuśāl  
*put. His hand-in a-ring and feet-in shoes put. Then having-seen happy*  
 hōsū. Hau ma-nā āṇḍōr marī gay-tā tō phirī-san jīwat jāyā.  
*we-will-be. This my son having-died gone-was he again alive became.'*  
 Hē dēkhī-san tyā-lā mōṭhā ānand jāyā.  
*This having-seen him-to great joy became.*

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēi-san  
*At-that-time his elder son field-in was, him-by house-near having-come*  
 wājat nāchat aika. Tadhay ēk mānūs-lē sōdha, 'hai kāy sē?'  
*music dancing was-heard. Then one man-to it-was-asked, 'this what is?'*  
 Maṅg tyā-nē sānga, 'tu-nā dhāk<sup>a</sup>lā bhāū yēl sē. Āṇi tu-nā bāp-lē  
*Then him-by it-was-told, 'thy younger brother come is. And thy father-to*  
 sukh<sup>a</sup>rūp yēi-san mīl<sup>a</sup>nā mhaṇūn tyā-lē mōṭhā ānand jāyā.' Tadhay  
*safe having-come was-obtained therefore him-to great joy became.' Then*  
 tō mōṭhā rāg-mā yēi-san ghar-mā jāy-nā. Tyā-wakhat tyā-nā bāp  
*he great anger-in having-come house-in would-not-go. At-that-time his father*  
 tyā-nī sam<sup>a</sup>jut ghālī lāg<sup>a</sup>nā. Tyā-wakhat tō bāp-lē mhaṇū lāg<sup>a</sup>nā kī,  
*his persuasion to-put began. At-that-time he the-father-to to-say began that,*  
 'dēkh, mī it<sup>a</sup>lā warīs jāyā chāk<sup>a</sup>rī karas āṇi tu-na sāṅg<sup>a</sup>na kadhī  
*'see, I so-many years became service am-doing and thy order ever*  
 mōḍa nāhī. Asā asī-san ma-nā sōb<sup>a</sup>tī-barōbar mā-lē phōtar-bī dina  
*was-broken not. Such having-been my friends-with me-to a-lamb-even was-given*  
 nāī. Jyā āṇḍōr-nī tu-nā sam<sup>a</sup>dā paisā raṇḍī-bāji-majhār kharchī ṭākā.  
*not. Which son-by thy all money harlotry-in having-spent was-thrown*  
 ān tō ūnā mhaṇī-san mōṭha jēwan khāwan kyē.' Bāp tyā-lē  
*and he came therefore great a-feast eating is-made.' The-father him-to*  
 bōl<sup>a</sup>nā kī, 'tū mā-pān sē āṇi ma-na-pān jē sē tē-bī sam<sup>a</sup>da tu-na  
*said that, 'thou me-near art and me-with what is that-too all thine*  
 sē. Pan hau tu-nā bhāū gyā hōtā, tō mā-lē yēi-san mīl<sup>a</sup>nā, mhūn  
*is. But this thy brother gone was, he me-to having-come was-obtained, therefore*  
 jō mā-lē ānand jāyā tō barōbar sē.  
*what me-to joy became that proper is.'*

## DĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Dāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Dāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *pal*, to run, is pronounced *pāl*.

The cerebral *ṇ* is very irregularly used. Thus we find *ānā* and *āṇā*, he came; *lāg<sup>nā</sup>* and *lāg<sup>ṇā</sup>*, he began. The pronunciation is probably always that of a dental *n*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tīn* and not *thī* or *tī*; thus, *dur-tīn*, from a distance.

'I' is *mā* and *mī*; 'we' *āmhī* and *āpan*; 'you' *tumhī*, and so on. *Jī*, which, is apparently used for all genders. Thus, *jī wātā*, which share; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sag<sup>la</sup>*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōṭhā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jān*, I shall go; but *mhaṇ<sup>sū</sup>*, I shall say; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Dāngī agrees with ordinary Khāndēśī.

[ No. 69.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## KHĀNDĒŚĪ.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

कोणता-येक गोह्याला दोन पोंसा व्हातात । त्याहून लाहाना पोंसा बाँसला म्हणु लागना, बा, जी आपली आमदानीना वाटा देणा व्हा तो माला दे । मंग बाँसने त्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाहाना पोंसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदी सुलख-वर निंघी गया । तठे उधाळपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या सुलख-वर मोठा काळ पडा त्या-पासीन त्याला मोठी येला पडी । मंग तो त्या सुलख-मा येक गोहो-पान जाई रहीना । त्या गोहोनी त्याले आपना डुकरा चारुला खेतमा लावा । तठ डुकरा जी काही

खात त खाईसन पेट भरवा असी तेनी मनमा वना ; व कोनी काही त्याले दीधा नही । मंग तो सुद-वर आणा, व मनमा म्हणाले लागा, मना बाँसना घर मोलकरी गोहोसले कशा पोठ-भर भा-करी मीळतीस, व मा ते भुक्का मरस । मा आता मना बाँसना घर जाईन, व त्याले म्हणसु अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया ; मा तुना पोंसा काँई नई । पण माले तुना येखांदा मजुरकरा-सारखा राख । असा मनमा ईचार करीसनी बाँस-कडे गया । तवळा-मभार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोंसाना गळाला बीलगी पडा, व त्याना गुरळा लीधा । तवळ तो पोंसा म्हनुला लागणा, बाँस, मा देवना समोर व तुना समोर मोठा पाप करना । आता मा तुना पोंसा नही । मंग बाँसनी आपना येक कमाराला सांगा की, घरमा काँई कांडा कोंडा व्हा तर त्याला खावाला दे । व हातमा येखांदी सुदी व पायमा पायतन व्हा तो घाली दे । मंग आपण मजा कर । हाऊ मना पोंसा मरी गयेल व फीरसनी जीवत जाया व दवडेल तो सापडना । तवळ मजा कर बी लगनात ॥

तवळ तेना वडील पोंसा खेतमा व्हाता । तो घर-कडे येवाले लागा तदळ त्याले काँई वाजा व नाच ऐकु आना । तदळ मजुरकर-पयकी येक जणला तो इचार बी लगणा, हाई गमंत कसानी ह । तवळ मजुरकरनी त्याळे सांगा की तुना भाऊ वना-ह आनी तो बाँसला सुखे-सनमाने येई मीळना म्हनीसनी बाँसनी मोठी जेवनावळ कई । तवळ तो रागे भरना व घरमा काँई जाई-ना । मंग तेना बाँस त्याले बाहेर येईसनी समजावाले लागा । पन त्याने बाँसला सांगा की, मी इतला दीवस तुनी चाकरी करीसनी तु सांगेल तस्या ऐका कधी तुना सबद मोडा नही । माले मना सेजास-बरोबर कधी सलगी कर दीधी नही । आनी त्यानी तुनी सगळी दौलत कळवांतीना घर नासी टाकी, तो हा तुना पोंसा वना तवल त्यासाठी मोठी जेवनावळ कई । तवळ बाँस त्याला म्हणु लागा की, तु मना-जवळ नेहमी व्हास, व हाई सगळी आमदानी तुनीच से । पन आपण सगळा मीळसनी मजा कर । कारण हाऊ तुना भाऊ मरी गयेल तो फीरीसनी जीवत जाया व दवडेल तो सापडना ।

[No. 69.]

**INDO-ARYAN FAMILY.****CENTRAL GROUP.****KHÂNDEŚĪ.**

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

**TRANSLITERATION AND TRANSLATION.**

Kōṇ<sup>a</sup>tā-yēk gōhā-lā dōn pōsā whatāt. Tyā-hūn lāhānā pōsā bās-lā  
*A-certain man-to two sons were. Them-from the-younger son father-to*  
 mhaṇu lāg<sup>a</sup>nā, 'bā, jī āp<sup>a</sup>li ām<sup>a</sup>dānī-nā wātā dēṇā whawā tō  
*to-say began, 'father, which my-own property-of share to-be-given might-be that*  
 mā-lā dē.' Maṅg bās-nē tyās-lā āp<sup>a</sup>li ām<sup>a</sup>dānī  
*me-to you-give.' Then the-father-by them-to his-own property*  
 wātī dīdhī Maṅg thōdā-ch dīwas-mā lāhānā pōsā āp<sup>a</sup>li  
*having-divided was-given. Then few days-in the-younger son his-own*  
 wātā-nī ām<sup>a</sup>dānī sag<sup>a</sup>li gōlā-karī-s<sup>a</sup>nī yēkhāndī mulakh-war niṅghī  
*share-of property all together-made-having a-certain country-to having-gone*  
 gayā. Taṭhē udhāl<sup>a</sup>paṇā-khāl wāg<sup>a</sup>nā, wa āp<sup>a</sup>nī ām<sup>a</sup>dānī sag<sup>a</sup>li paṇ kul  
*went. There riotousness-with he-behaved, and his-own property all wealth all*  
 ud<sup>a</sup>vi ṭākī. Tyā-pās-na sag<sup>a</sup>la kharchī-gayā. Maṅg tyā  
*having-squandered was-thrown. him-near-of all was-spent. Then that*  
 mulakh-war mōṭhā kāl paḍā. Tyā-pāsīna tyā-lā mōṭhī yēlā paḍī. Maṅg  
*country-in great famine fell. Therefore him-to great difficulty fell. Then*  
 tō tyā mulakh-mā yēk gōhō-pān jāi rahinā. Tyā gōhō-nī  
*he that country-in one man-to having-gone lived. That man-by*  
 tyā-lē āp<sup>a</sup>nā ḍuk<sup>a</sup>rā chāru-lā khēt-mā lāwā. Taṭha ḍuk<sup>a</sup>rā jī  
*him-to his-own swine to-feed into-field he-was-applied. There the-swine which*  
 kāhī khāt tē khāi-san pēt bhar<sup>a</sup>wā aṣī tē-nī man-mā wanā  
*something ate that having-eaten belly should-be-filled so his mind-in came;*  
 wa kōnī kāhī tyā-lē dīdhā nahī. Maṅg tō sud-war āṇā, wa  
*and by-any-one anything him-to was-given not. Then he senses-on came, and*  
 man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl<sup>a</sup>karī gōhōs-lē kaśā  
*mind-in to-say began, my father's in-house servants people-to how*  
 pōṭh-bhar bhāk<sup>a</sup>rī mī<sup>a</sup>tī-sa; wa mā tē bhukyā maras. Mā ātā ma-nā  
*belly-full bread obtained-is; and I then with-hunger die. I now my*  
 bās-nā ghar jāin wa tyā-lē mhaṇ<sup>a</sup>su, "arē ma-nā bās, mī Dēw-nā  
*father-of house shall-go and him-to will-say, "O my father, by-me God-of*  
 samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā pōsā kāi nāi.  
*before and of-thee before great sin was-made, I thy son any-how am-not.*

Paṇ mā-lē tu-nā yēkhāndā majur<sup>a</sup>karā-sār<sup>a</sup>khā rākh.”’ Asā man-mā ichyār  
*But me-to thy some-one servant-like keep.”’ So in-mind thought*  
 kari-s<sup>a</sup>nī bās-kaḍē gayā. Taw<sup>a</sup>dhā-majhār tō dur-tin dēkh<sup>a</sup>ta-ch  
*having-made father-to he-went. In-the-meantime him from-a-distance seeing-only*  
 bās-lā mayā ānī, ānī tyā-nī jāi-s<sup>a</sup>nī pōsā-nā gaḷā-lā bīl<sup>a</sup>gī  
*father-to pity came, and him-by having-gone son-of the-neck-to having-adhered*  
 padā, wa tyā-nā gur<sup>a</sup>lā lidhā. Tawaḷ tō pōsā mhanu-la lāg<sup>a</sup>nā, ‘bās,  
*fell, and his a-kiss was-taken. Then that son to-say began, ‘father,*  
 mā Dēw-nā samōr wa tu-nā samōr mōṭhā pāp kar<sup>a</sup>nā. Ātā mā tu-nā pōsā  
*I God-of before and of-thee before great sin made. Now I thy son*  
 nahī.’ Maṅg bās-nī āp<sup>a</sup>nā yēk kamārā-lā sāngā kī, ‘ghar-mā  
*am-not.’ Then the-father-by his-own one servant-to it-was-told that, ‘house-in*  
 kāi-kāṇḍā-kōṇḍā whawā tar tyā-lā khāwā-lā dē; wa hāt-mā yēkhāndī  
*something if-there-be then him-to to-eat give; and the-hand-in one*  
 mudī wa pāy-mā pāy<sup>a</sup>tan whawā tō ghālī dē, maṅg āpaṇ  
*ring and the-feet-in shoes if-there-be that having-put-on give, then we*  
 majā karu. Hāu ma-nā pōsā marī gayēl, wa phīr-s<sup>a</sup>nī jīwat  
*merriment shall-make. This my son dead had-gone, and again alive*  
 jāyā; wa daw<sup>a</sup>ḍēl, tō sāpad<sup>a</sup>nā.’ Tawaḷ majā karu bī lag<sup>a</sup>nāt.  
*became; and had-been-lost, he is-found.’ Then merriment to-make also began.*

Tawaḷ tē-nā waḍīl pōsā khēt-mā whatā. Tō ghar-kaḍē yēwā-lē lāgā  
*At-that-time his elder son field-in was. He house-to to-come began*  
 tadaḷ tyā-lē kāi wājā wa nāch aiku ānā. Tadaḷ majur<sup>a</sup>kar-  
*then him-to something music and dancing to-hear came. Then the-servants-*  
 pay<sup>a</sup>kī yēk jaṇ-lā tō ichāru-bī lag<sup>a</sup>nā, ‘hāi gamant kasā-nī ha?’  
*from-among one man-to he to-ask-also began, ‘this display-of-joy what-of is?’*  
 Tawaḷ majur<sup>a</sup>kar-nī tyā-lē sāngā kī, ‘tu-nā bhāū wanā-ha; ānī tō  
*Then the-servant-by him-to it-was-told that, ‘thy brother come-is; and he*  
 bās-lā sukhē-san<sup>a</sup>mānē yēi mīl<sup>a</sup>nā mhanī-s<sup>a</sup>nī bās-nī mōṭhī jēw<sup>a</sup>nāwaḷ  
*father-to safe-and-sound having-come met therefore father-by great a-feast*  
 kāi.’ Tawaḷ tō rāgē bhar<sup>a</sup>nā wa ghar-mā kāi jāi-nā.  
*was-made.’ Then he with-anger was-filled and house-in in-any-way would-not-go.*  
 Maṅg tē-nā bās tyā-lē bāhēr yēi-s<sup>a</sup>nī sam<sup>a</sup>jāwā-lē lāgā. Paṇ tyā-nē  
*Then his father him-to out having-come to-entreat began. But him-by*  
 bās-lā sāngā kī, ‘mī it<sup>a</sup>lā dīwas tu-nī chāk<sup>a</sup>rī kari-s<sup>a</sup>nī tu  
*father-to it-was-told that, ‘I so-many days thy service having-made (by)-thee*  
 sāngēl ta-yā aikā, kadhī tu-nā sabad mōḷā nahī; mā-lē  
*it-had-been-told so it-was-heard, ever thy word was-broken not; me-to*  
 ma-nā sējās-barōbar kadhī sal<sup>a</sup>gī karu dīdhī nahī; ānī tyā-nī tu-nī  
*my friends-with ever friendship to-make was-given not; and him-by thy*  
 sag<sup>a</sup>ḷī daulat kaḷ<sup>a</sup>wānti-nā ghar nāsī tākī tō hā tu-nā  
*all property harlots-of (in-)house having-wasted was-thrown that this thy*

pōsā wanā tawaḷ tyāsāthī mōṭhi jēw'nāwaḷ kaī.' Tawaḷ bās tyā-lā  
*son came then him-for great a-feast is-made.' Then the-father him-to*  
 mhaṇu lāgā, kī, 'tu ma-nā-jawaḷ nēh'mī whatās wa hāi sag'ḷi ām'dānī  
*to-say began, that, 'thou me-of-near always wast and this whole property*  
 tu-nī-ch sē, pan āpan sag'lā mīlas'nī majā karu; kāraṇ  
*thine-alone is, but we all having-met-together merry let-us-make; because*  
 hāu tu-nā bhāu marī gayēl, tō phīri-s'nī jīwat jāyā; wa  
*this thy brother having-died had-gone, he again alive became; and*  
 daw'dēl, tō sāpad'nā.  
*had-been-lost, he is-found.'*

## RĀNGĀRĪ.

The Rāngārīs or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Rāngārīs have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Rāngārīs of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Rāngārī are as follows :—

|                     |       |
|---------------------|-------|
| Akola . . . . .     | 2,700 |
| Ellichpur . . . . . | 250   |
| Buldana . . . . .   | 680   |
|                     | <hr/> |
| TOTAL               | 3,630 |

Two specimens of Rāngārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

**Pronunciation.**—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find *ḍōlō* and *ḍōyō*, an eye; *īs* and *vīs*, twenty, etc. The palatals are transliterated *ch*, *j*, etc. It is, however, probable that they are really pronounced *ts*, *dz*, etc., as in Marāṭhī.

**Nouns.**—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in *ō*, plural *ā*; strong feminine bases in *ī*, plural *yā*; and strong neuter bases in *u*. No instance is available of the plural of a strong neuter noun. Thus, *pōr<sup>a</sup>gō*, son; *pōr<sup>a</sup>gā*, sons; *pōr<sup>a</sup>gī*, daughter; *pōr<sup>a</sup>gyā*, daughters; *sōnu*, gold. A suffix *hān* or *hun* (as in Mālvi) is sometimes added in the plural; thus, *mōl<sup>a</sup>karī-hun-nā*, to the labourers; *chāk<sup>a</sup>rō-hān-nā*, to the servants. Compare the honorific pronoun *tē-hān*, he, in the second specimen. The Gujarātī plural suffix *ō* in *chāk<sup>a</sup>rō-hān-nā* also occurs in *bāp-ō-nō*, to fathers.

The usual case-suffixes are, dative *nō*, *na*; case of the agent *nē*, *na*, *n*; ablative *tī*, *tē*; genitive *nō*, *nī*, *nu*; locative *mā*, *mō*. Thus, *bāp-nō*, *bāp-na*, to the father; *bāp-nē*, by the father; *bāp-nā pās-tī*, from the father; *mānus-nō*, of a man; *ghar-mā*, in the house; *pāy-mō*, on the feet.

**Pronouns.**—The following are the personal pronouns :—

|                    |                      |                                   |
|--------------------|----------------------|-----------------------------------|
| <i>mī</i> , I      | <i>tū</i> , thou     | <i>tē</i> , he.                   |
| <i>ma-na</i> , me  | <i>tu-na</i> , thee  | <i>tēnē</i> , <i>tē-na</i> , him. |
| <i>mā-rō</i> , my  | <i>tā-rō</i> , thy   | <i>tē-nō</i> , his.               |
| <i>āmhi</i> , we   | <i>tumhī</i> , you   | <i>tē</i> , they.                 |
| <i>āmārō</i> , our | <i>tumārō</i> , your | <i>tē-nō</i> , their.             |

Other forms are *myā*, by me; *tē-na*, by him; *tamayē* (sic.), to him; *tē-hun-na*, to them. 'Who?' is *kōn*, and 'what?' is *kāy*.

**Verbs.**—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōtē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mār<sup>a</sup>nu*, to strike, we find,—

|                       |                                |
|-----------------------|--------------------------------|
| Sing. 1. <i>mārus</i> | Plur. 1. <i>mārus</i>          |
| 2. <i>māras</i>       | 2. <i>māras</i> , <i>mārōs</i> |
| 3. <i>māras</i>       | 3. <i>māras</i>                |

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahīs*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went; *gayā*, we, you, or they, went; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went; *paḍē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past; thus, *sāp<sup>a</sup>ḍē-s*, he has been found; *gayē-tō*, I had gone.

The future of *mār<sup>a</sup>nu*, to strike, is inflected as follows :—

|                             |  |
|-----------------------------|--|
| Sing. 1. <i>mārīs</i>       | Plur. 1. <i>mārūs</i> , <i>mār<sup>a</sup>sū</i> |
| 2. <i>mārīs</i>             | 2. <i>mār<sup>a</sup>sō</i>                      |
| 3. <i>mār<sup>a</sup>śī</i> | 3. <i>mār<sup>a</sup>śī</i>                      |

The imperative is formed as in Gujarātī. Thus, *mār*, strike; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *vāṭī*, having divided; *jāīn*, having gone; *uṭhī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### KHĀNDEŚĪ.

### SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

कोन एक मानुसन दोन बेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटो मना आवानु ते द । मग तेन तेहुनन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो बेटो सर्वो जमाकरीन दूर सुलुकमा गये । आनि तथ उधकपनान वागीन अपनी संपति उडाई । मग तेन अवधु खर्चा-वरी ते देसमा मोठो दुकाल पडे । ते-मुळे तेन अडचन पडवा लागी । तन्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डुकरा चारवान आपना शेतमा धाडी । तन्हा डुकरा जे साल्टा खाता होता तेन-वर तेन आपलो पीट भरन असु तेन वाटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन म्हने, मारा बापना किती मोलकरीहुनना भरपूर भाकरो स । आनि मी भुक्तीन मरेस । मी उठीन आपलो बापना कडे जाईस, व तेनो म्हनीस, हे बापो, म्या देवना विरुध व तारो सोमोर पाप करीस ।



आज-पासतिन तारो बेटो मनवान जोगतो नहि, आपनो एक मोलकरी सारखु मन ठेव । नंतर ते उठीन आपना बाप-कडे गये । तन्हा ते लंबी स इतकमा तेनो बाप तेन देखीन कर-वळे, आनि तेन धाईन तेना गलामा मिठी घाली, व तेन मुको लेधु । मग बेटो तेनो म्हने, बापो, देवना विरुध अन तारा सामने म्या पाप करीस । आनि आज-पासतिन तारो बेटो मनवान मी योग्य नहि । पन बापन आपना चाकरोहानना सांगी, उत्तम भगो आणीन तेन घालो, आणि तेजा हातमा सुन्दी व पायमो जोडो घालो । मग आपन खाईन पिईन हरीक करूस । काकी हे मारो बेटो मरे होतो, ते फिरीन जीतो होये ; व हरपे होतो, ते सापडेस । तन्हा ते सर्वा आनंद करवा लाग्या ।

ते वेळे तेनो मोठी बेटो शेतमा होतो । मग ते आईन घर-पास आया-वर तेन बाजो व नाच पाहे । तन्हा चाकर-मातीन एकन बलाईन तेन विचारी, हे काय स । तमये तेन सांगी कीं तारो भाई आये स, आनि तारा बापनो ते खुशाल मिले, तेना-वरी तेन मोठी पंगत करी । तन्हा ते राग भरीन आतमा जायना । येना-वरी तेनो बाप बाहेर आईन तेन समजायन लागी । परंतु तेन बापन उत्तर देधु कीं, देखो, मी इतके वरीस तारी चाकरी करेस । आनि तारी आज्ञा म्यां कधी ही मोडी नहि । तरी म्या आपना गडीहुनना संग चयेन करवानी म्हनीन मन तुन कदी शेलीनु पिलू देधु नहि । आनि जेन तारी संपत्ति किजबन-संग खाईन टाकी ते हे तारो बेटो आयिस तन्हा तुन तेना साठ मोठी जवनाल करीस । तन्हा तेन मनी, बेटा तू सदाई मारा संग स आणि मारी माल मलामत तारीच स । परंतु हरीक व आनंद करनु हे वरु होतु । कारण कीं हे तारो भाई मरे होतो ते फिरीन जितो होयेस व हरपे होतो ते सापडेस ॥

[No. 70.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHĀNDEŚĪ.

## SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

## TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bēṭā hōtā. Tē-mā dhāk<sup>ṭ</sup>ō bāp-na mhanē,  
*Certain one man-to two sons were. Them-in the-younger father-to said,*  
 ‘bāpō, jē jind<sup>a</sup>gi-nō wātō ma-nā āwānu tē da.’ Mag tē-na tē-hun-na  
*‘father, what property-of share me-to to-come that give.’ Then him-by to-them*  
 paisō wātī didhō. Mangan thōḍ<sup>a</sup>kā diwas-mā dhāk<sup>ṭ</sup>ō bēṭō  
*wealth having-divided was-given. Then a-few days-in the-younger son*  
 sarwō jamā-karīn dūr muluk-mā gayē. Āni tatha udhaḷ<sup>a</sup>panān  
*all together-having-made a-far into-country went. And there extravagance-with*  
 wāgīn ap<sup>a</sup>nī sampatti udāi. Mag tē-na aw<sup>a</sup>ghu  
*having-behaved his-own wealth was-squandered. Then him-by all*  
 kharchā-warī tē dēs-mā mōṭhō dukāl paḍē. Tē-muḷē tē-na aḍ<sup>a</sup>chan  
*being-spent-on that country-in great famine fell. That-owing-to him-to difficulty*  
 paḍ<sup>a</sup>wā lāgī. Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāin  
*to-fall began. Then he that country-in one gentleman-of near having-gone*  
 rahē. Tē-na tar tē-na ḍukkarā chār<sup>a</sup>wān āp<sup>a</sup>nā śēt-mā dhāḍī. Tawhā  
*lived. Him-by also him pigs to-feed his-own field-into was-sent. Then*  
 dukkarā jē sālṭā khātā hōtā tēna-war tē-na āp<sup>a</sup>lō pōṭ bharan  
*swine which husks eating were that-upon him-by his-own belly should-be-filled*  
 asu tē-na wātī. Āni kōn tē-na kāhī didhu nahī. Mangan  
*so him-to it-occurred. And by-any-one him-to anything was-given not. Then*  
 tē sudh-mā āin mhanē, ‘mārā bāp-nā kitī mōl<sup>a</sup>karī-hun-nā  
*he senses-on having-come said, ‘my father-from how-many servants-to*  
 bhar-pūr bhāk<sup>a</sup>rō sa. Āni mī bhuk-tīn marēs. Mī uṭhīn āp<sup>a</sup>lō  
*enough bread is. And I hunger-from am-dying. I having-arisen my-own*  
 bāp-nā-kaḍē jāis, wa tē-nō mhanīs, “hē bāpō, myā Dēw-nā virudh  
*father-of-near will-go, and him-to-also shall-say, “O father, by-me God-of against*  
 wa tārō sōmōr pāp karīs; āj-pās-tīn tārō bēṭō man<sup>a</sup>wān jōg<sup>a</sup>tō nahi,  
*and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,*  
 āp<sup>a</sup>nō ēk mōl<sup>a</sup>karī sār<sup>a</sup>khu ma-na ṭhēw.”’ Nantar tē uṭhīn āp<sup>a</sup>nā  
*thy-own one servant like me-to keep.”’ Then he having-arisen his-own*  
 bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn  
*father-to went. Then he far is mean-while his father him having-seen*  
 kar<sup>a</sup>waḷē, āni tē-na dhāin tē-nā galā-mā miṭhī ghālī wa  
*is-moved, and him-by having-run him-of on-the-neck embracing was-put and*

tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, 'bāpō, Dēw-nā virudh  
*him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against*  
 an tārā sām<sup>a</sup>nē myā pāp karīs. Āni āj-pās-tin tārō bēṭō man<sup>a</sup>wān  
*and of-thee before by-me sin was-made. And to-day-from thy son to-be-called*  
 mī yōgya nahi.' Pan bāp-na āp<sup>a</sup>nā chāk<sup>a</sup>rō-hān-nā sāngī, "uttam  
*I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent*  
 jhagō ānīn tē-na ghālō; āni tē-nā hāt-mā mundi, wa pāy-mō  
*robe having-brought him-to put; and of-him hand-on a-ring, and foot-on*  
 jōḍō ghālō. Mag āpan khāin piin harik karūs. Kā-kī,  
*a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For,*  
 hē mārō bēṭō marē hōtō, tē phirīn jītō hōyē; wa har<sup>a</sup>pē hōtō, tē  
*this my son dead was, he again alive became; and lost was, he*  
 sāp<sup>a</sup>dēs." Tawhā tē sarwā ānand kar<sup>a</sup>wā lāgyā.  
*is-found.' Then they all joy to-make began.*

Tē-velē tē-nō mōṭhō bēṭō sēt-mā hōtō. Mag tē āin  
*At-that-time his elder son field-in was. Then he having-come*  
 ghar-pās āyā-war tē-na bājō wa nāch pāhē. Tawhā  
*house-near having-come-on him-by music and dancing was-seen. Then*  
 chākar-mā-tin ēk-na balāin tēna vichārī, 'hē kāy sa?'  
*servants-in-from one-to having-called him-to it-was-asked, 'this what is?'*  
 Tamayē tē-na sāngī kī, 'tārō bhāi āyē sa, āni tārā bāp-nō tē  
*To-him him-by it-was-told that, 'thy brother come is, and thy father-to he*  
 khuśāl milē tēnā-warī tē-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharīn  
*safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry*  
 āt-mā jāy-nā. Yēnā-wārī tē-nō bāp bāhēr āin tē-na sam<sup>a</sup>jāyan  
*inside would-not-go. This-for his father out having-come him to-entreat*  
 lāgī. Parantu tē-na bāp-na uttar dēdhu kī, 'dēkhō, mī it<sup>a</sup>kē  
*began. But him-by father-to reply was-given that, 'see, I so-many*  
 warīs tāri chāk<sup>a</sup>rī karēs, āni tāri ādnyā myā kadhī-hī mōḍī nahi; tāri  
*years thy service do, and thy order by-me ever was-broken not; still*  
 myā āp<sup>a</sup>nā gaḍī-hun-na-saṅga chayēn kar<sup>a</sup>wānī mhanīn ma-na  
*by-me my-own friends-of-with merriment should-be-made having-said me-to*  
 tu-na kadī sēli-nu pilu dēdhu nahi. Āni jē-na tāri sampatti  
*thee-by ever she-goat-of young-one was-given not. And whom-by thy property*  
 kij<sup>a</sup>ban-saṅg khāin tākī tē hē tārō bēṭō āyēs, tawhā tu-na  
*harlots-with having-eaten was-thrown that this thy son come-is, then thee-by*  
 tē-nā sāṭha mōṭhī jaw<sup>a</sup>nāl karīs.' Tawhā tē-na manī, 'bēṭā, tū sadāi  
*him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always*  
 mārā saṅg sa, āni mārī māl-malāmat tāri-ch sa. Parantu harik wa  
*of-me with art, and my property thine-alone is. But merriment and*  
 ānand kar<sup>a</sup>nu hē waru hōtu; kāraṇ kī hē tārō bhāi marē hōtō, tē  
*joy to-make this better was; because that this thy brother dead was, he*  
 phirīn jītō hōyēs; wa har<sup>a</sup>pē hōtō, tē sāp<sup>a</sup>dēs.  
*again alive become-is; and lost was, he is-found.'*

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN II.

RĀṄGĀRĪ DIALECT.

(DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो बापनो म्हनस, बाबा, मारो हिस्सो द । म्हनून बापने जिनगी दोन्हीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडाई । या रितिते पैसो खर्च होए मंग मोठो काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन डुकर राखान ठेई । तेहान तेन डुकरन कोंडो खाईन हेस कोंडो देतो त खुषीन खादो असतो । पन तेन ते ही देदी नाही । येना-ती डोया उघडया तेन्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन पुरसी । मी याहान उपासी मरी रहेस । त आतां बापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारो पोरगो असल्या-वर लेवानो दयो रहे नहि । तू आपलो मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आयें । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन मुको लेदी ॥

[No. 71.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

KHĀNDEŚĪ.

## SPECIMEN II.

RAṄGĀRĪ DIALECT.

(DISTRICT BULDANA.)

## TRANSLITERATION AND TRANSLATION.

Kōn-ēk dōn pōr<sup>gā</sup> hōtā. Dōn-janā-mani lahānō bāp-nō mhanas,  
*Certain two sons were. Two-men-among the-younger the-father-to said,*  
 'bābā, mārō hissō da.' Mhanūn bāp-nē jin<sup>gī</sup> dōnhī-na  
*'father, my share give.' Therefore the-father-by property both-to*  
 wātūn dili. Thōdā diwas tē lahānō āp<sup>li</sup> jin<sup>gī</sup>  
*having-divided was-given. A-few days-in that younger his-own property*  
 lēin dus<sup>ryā</sup> gāw gaēn. Yāti gaē āp<sup>li</sup> jin<sup>gī</sup>  
*having-taken another to-town went. There having-gone his-own property*  
 chain-tī uḍāī. Yā riti-tī paisō kharch hōē, maṅg  
*pleasure-with was-wasted. This way-in money spent having-become, then*  
 mōṭhō kāy paḍē. Kāy paḍēl tēnā-ti mōṭhī khāwā-nī pañohāit  
*a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty*  
 paḍī. Maṅgan dus<sup>ryā</sup>-na ghar jāin rahē. Tē-na ḍukar rākhān  
*fell. Then another's house having-gone he-lived. Him-by swine to-feed*  
 ṭhēī. Tē-hān tē-na ḍukar-na kōṇḍō khāin hēsa kōṇḍō dētō  
*was-kept. He him-to swine-by husks having-eaten such husks if-had-given*  
 ta khushī-na khādō as<sup>tō</sup>. Pan tē-na tē-hī dēdō nāhī.  
*then gladness-with eaten would-have-been. But him-to that-even was-given not.*  
 Yēnā-ti ḍōyā ughaḍ<sup>yā</sup>. Tēwhā āpun mhanēs, 'āp<sup>lā</sup> bāp-jawaḷ  
*Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near*  
 naukar sa, tē-nā-jawaḷ paisā urīn pur<sup>sī</sup>. Mi yāhān  
*servants are, them-near money having-been-spared will-be-enough. I here*  
 upāsī mari-rahēs. Ta ātā bāpā-kaḍē jāin mhanūs, "bābā, Dēw-nā  
*hungry am-dying. So now father-to having-gone shall-say, "father, God-of*  
 āṇi tārō phār ap<sup>rādh</sup> karē. Mi tārō pōr<sup>gō</sup> as<sup>lyā</sup>-war lēwā-nō dayō  
*and thy great fault I-did. I thy son being-on taking-of fit*  
 rahē nahi. Tū āp<sup>lō</sup> majūr sār<sup>khō</sup> wāgāl." 'Asō wichār karīn  
*am not. Thou thy-own a-labourer like treat." 'So thought having-made*  
 āp<sup>lā</sup> bāp-kaḍē āyē. Tē āw<sup>tānā</sup> bāp-nā dūr-ti dēkhē, tē-na  
*his-own father-to came. He while-coming the-father-by far-from was-seen, him-to*  
 dayā āī, āp<sup>lā</sup> pōr<sup>gā</sup>-nā gayā-mā hāt ghālē wa tē-na mukō  
*pity came, his-own son-of on-the-neck hand was-put and him-to kiss*  
 lēdō.  
*was-taken.*

# STANDARD LIST OF WORDS AND

| English.          | Bhili (Mahikantha).                | Bhili (Edar).                 | Bāori (Lahore).                 |
|-------------------|------------------------------------|-------------------------------|---------------------------------|
| 1. One . . .      | Ēk . . .                           | Ēk . . .                      | Ēk . . .                        |
| 2. Two . . .      | Bē . . .                           | Bē . . .                      | Bai . . .                       |
| 3. Three . . .    | Tēṇ, or taṇ . . .                  | Tan . . .                     | Trēn . . .                      |
| 4. Four . . .     | Syār, or śyar . . .                | Syār . . .                    | Chār . . .                      |
| 5. Five . . .     | Pōs, pās . . .                     | Pōs . . .                     | Pāch . . .                      |
| 6. Six . . .      | Sō . . .                           | Sō . . .                      | Chhan . . .                     |
| 7. Seven . . .    | Hāt . . .                          | Hāt . . .                     | Khāt . . .                      |
| 8. Eight . . .    | Āth . . .                          | Āth . . .                     | Āth . . .                       |
| 9. Nine . . .     | Nōw, naw . . .                     | Nōw . . .                     | Nauw . . .                      |
| 10. Ten . . .     | Dōh, dah . . .                     | Dah, dōh . . .                | Daukh . . .                     |
| 11. Twenty . . .  | Viḥ, vi . . .                      | Viḥ, vi . . .                 | Vikh . . .                      |
| 12. Fifty . . .   | Aḍhi viḥ; sāliḥ nē dōh,<br>pasāh.  | Aḍhi dōh; sāliḥ nē dōh .      | Pañjah . . .                    |
| 13. Hundred . . . | Hō, pōs viḥū . . .                 | Hō . . .                      | Khan . . .                      |
| 14. I . . .       | Hū . . .                           | Hū . . .                      | Hū . . .                        |
| 15. Of me . . .   | Mārō . . .                         | Mārō, (-rī, -rū) . . .        | Mhārō, mārō . . .               |
| 16. Mine . . .    | Mārō . . .                         | Mārō, (-rī, -rū) . . .        | Mhārō, mārō . . .               |
| 17. We . . .      | Amā, amē; āp <sup>a</sup> dā . . . | Amē, amā . . .                | Hamē . . .                      |
| 18. Of us . . .   | Amārō . . .                        | Amārō, (-rī, -rū) . . .       | Hamārō . . .                    |
| 19. Our . . .     | Amārō . . .                        | Amārō, (-rī, -rū) . . .       | Hamārō . . .                    |
| 20. Thou . . .    | Tū . . .                           | Tū . . .                      | Tāu, tū . . .                   |
| 21. Of thee . . . | Tārō, thārō . . .                  | Tārō, thārō, (-rī, -rū) . . . | Tāh <sup>a</sup> rō, tārō . . . |
| 22. Thine . . .   | Tārō, thārō . . .                  | Tārō, thārō, (-rī, -rū) . . . | Tāh <sup>a</sup> rō, tārō . . . |
| 23. You . . .     | Tamā, tamē, tamō . . .             | Tamā, tamō . . .              | Tamē, tamhē . . .               |
| 24. Of you . . .  | Tamārō . . .                       | Tamārō, (-rī, -rū) . . .      | Tamāh <sup>a</sup> rō . . .     |
| 25. Your . . .    | Tamārō . . .                       | Tamārō, (-rī, -rū) . . .      | Tamāh <sup>a</sup> rō . . .     |

# SENTENCES IN BHĪLĪ AND KHĀNDEŚĪ.

| Khāndeśī (Khandesh).   | Kuṇ'baū (Khandesh). | English.     |
|------------------------|---------------------|--------------|
| Ēk . . . .             | Ēk . . . .          | 1. One.      |
| Dōn . . . .            | Dōn . . . .         | 2. Two.      |
| Tin . . . .            | Tin . . . .         | 3. Three.    |
| Chār . . . .           | Chār . . . .        | 4. Four.     |
| Pāch . . . .           | Pāch . . . .        | 5. Five.     |
| Saw, chha . . . .      | Saū . . . .         | 6. Six.      |
| Sāt . . . .            | Sāt . . . .         | 7. Seven.    |
| Āṭh . . . .            | Āṭh . . . .         | 8. Eight.    |
| Naū . . . .            | Naū . . . .         | 9. Nine.     |
| Das . . . .            | Dhā . . . .         | 10. Ten.     |
| Vis . . . .            | Is . . . .          | 11. Twenty.  |
| Pannās, pachās . . . . | Pannās . . . .      | 12. Fifty.   |
| Sō, sambhar . . . .    | Śambhar . . . .     | 13. Hundred. |
| Mi . . . .             | Mi . . . .          | 14. I.       |
| Ma-na . . . .          | Ma-na . . . .       | 15. Of me.   |
| Ma-na . . . .          | Ma-na . . . .       | 16. Mine.    |
| Am, āpan . . . .       | Āpan . . . .        | 17. We.      |
| Ām-na . . . .          | Ām-na . . . .       | 18. Of us    |
| Ām-na . . . .          | Ām-na . . . .       | 19. Our.     |
| Tū . . . .             | Tū . . . .          | 20. Thou.    |
| Tu-na . . . .          | Tu-na . . . .       | 21. Of thee. |
| Tu-na . . . .          | Tu-na . . . .       | 22. Thine.   |
| Tum . . . .            | Tumhi . . . .       | 23. You.     |
| Tum-na . . . .         | Tum-na . . . .      | 24. Of you.  |
| Tum-na . . . .         | Tum-na . . . .      | 25. Your.    |

| English.            | Bhili (Mahikantba).              | Bhili (Edar).                 | Bāori (Lahore).                            |
|---------------------|----------------------------------|-------------------------------|--|
| 26. He . . . .      | Vi, wō, i, pēlō . . . .          | Pēlō, vi, wō . . . .          | Pēlō, yōh, tiō . . . .                     |
| 27. Of him . . . .  | (W)apā-nō, (v)i-nō, pēlā-nō.     | I-nō, vē-nō, wapā-nō, apā-nō. | Pēllā-nō, inhō, ih <sup>a</sup> nō, tinnō. |
| 28. His . . . .     | (W)apā-nō, (v)i-nō, pēlā-nō.     | I-nō, vē-nō, wapā-nō, apā-nō. | Pēllā-nō, inhō, ih <sup>a</sup> nō, tinnō. |
| 29. They . . . .    | Wā, f. vi; pēlā . . . .          | Pēlā, wā . . . .              | Tē, tēhē . . . .                           |
| 30. Of them . . . . | Wapā-nō, pēlā-nō . . . .         | Wapā-nō, pēlā-nō . . . .      | Tēhō-nō, tihō-nō . . . .                   |
| 31. Their . . . .   | Wapā-nō, pēlā-nō . . . .         | Wapā-nō, pēlā-nō . . . .      | Tēhō-nō, tihō-nō . . . .                   |
| 32. Hand . . . .    | Hāth . . . .                     | Hāth . . . .                  | Hāth . . . .                               |
| 33. Foot . . . .    | Pōg, pag . . . .                 | Pōg . . . .                   | Gōdā . . . .                               |
| 34. Nose . . . .    | Nāk, nakhōrū . . . .             | Nāk, nakhōrū . . . .          | Nāk . . . .                                |
| 35. Eye . . . .     | Ākh, ōkh . . . .                 | Ākh, ōkh . . . .              | Akh . . . .                                |
| 36. Mouth . . . .   | Mōḍū, muḍū . . . .               | Muḍū, mōḍū, (mudhū, mōḍhū).   | Bākō . . . .                               |
| 37. Tooth . . . .   | Dāt, dōt . . . .                 | Dāt, dōt . . . .              | Dāt . . . .                                |
| 38. Ear . . . .     | Kān, kōn . . . .                 | Kān, kōn . . . .              | Kān . . . .                                |
| 39. Hair . . . .    | Wāl, latsyā . . . .              | Wāl . . . .                   | Khekh . . . .                              |
| 40. Head . . . .    | Mūḍ, māthū . . . .               | Mūḍ, māthū . . . .            | Mōḍ . . . .                                |
| 41. Tongue . . . .  | Jib . . . .                      | Jibh . . . .                  | Jib . . . .                                |
| 42. Belly . . . .   | Pēt, ōjh <sup>a</sup> rū . . . . | Pēt . . . .                   | Ōj <sup>a</sup> rō . . . .                 |
| 43. Back . . . .    | Būḍi, wōhō . . . .               | Būḍi, bōsō, bōdō . . . .      | Maur, ḍhōgō . . . .                        |
| 44. Iron . . . .    | Lōarū, lōḍū . . . .              | Lōarū, lōḍū . . . .           | Lōh <sup>a</sup> rō . . . .                |
| 45. Gold . . . .    | Hōnū . . . .                     | Hōnū . . . .                  | Khōnō . . . .                              |
| 46. Silver . . . .  | Rupū . . . .                     | Rupū . . . .                  | Chādī . . . .                              |
| 47. Father . . . .  | Ātō, bāp, bā, dādō . . . .       | Ātō, bā, bāp, dādō . . . .    | Āgō . . . .                                |
| 48. Mother . . . .  | Āi, mā . . . .                   | Āi, mā . . . .                | Āi . . . .                                 |
| 49. Brother . . . . | Bhāi . . . .                     | Phāi . . . .                  | Bhāi . . . .                               |
| 50. Sister . . . .  | Bāi, bun, bōn . . . .            | Bāi, bun, bōn . . . .         | Baih <sup>a</sup> n . . . .                |
| 51. Man . . . .     | Ād <sup>a</sup> mī . . . .       | Ād <sup>a</sup> mī . . . .    | Manukhō . . . .                            |
| 52. Woman . . . .   | Bairi, lāgāi . . . .             | Bairū, lāgāi . . . .          | Man <sup>a</sup> sī . . . .                |



| Khândēśī (Khandesh).      | Kuṇ'bhū (Khandesh).    | English.     |
|---------------------------|------------------------|--------------|
| Tō . . . . .              | Tō . . . . .           | 26. He.      |
| Tē-na, tyā-na . . . . .   | Tyā-na . . . . .       | 27. Of him.  |
| Tē-na, tyā-na . . . . .   | Tyā-na . . . . .       | 28. His.     |
| Tē . . . . .              | Tyā; tē . . . . .      | 29. They.    |
| Tyās-na, tyā-na . . . . . | Tyās-na . . . . .      | 30. Of them. |
| Tyās-na, tyā-na . . . . . | Tyās-na . . . . .      | 31. Their.   |
| Hāt . . . . .             | Hāt . . . . .          | 32. Hand.    |
| Pāy, pag . . . . .        | Pāy . . . . .          | 33. Foot.    |
| Nāk . . . . .             | Nāk . . . . .          | 34. Nose.    |
| Ḍolā, ḍolā . . . . .      | Ḍoyā . . . . .         | 35. Eye.     |
| Tōṇḍ, mui . . . . .       | Tōṇḍ . . . . .         | 36. Mouth.   |
| Dāt . . . . .             | Dāt . . . . .          | 37. Tooth.   |
| Kān . . . . .             | Kān . . . . .          | 38. Ear.     |
| Kēs . . . . .             | Kēs . . . . .          | 39. Hair.    |
| Ḍōksa, māthā . . . . .    | Ḍōka . . . . .         | 40. Head.    |
| Jibh . . . . .            | Jibh . . . . .         | 41. Tongue.  |
| Pōṭ, pēṭh . . . . .       | Pōṭ . . . . .          | 42. Belly.   |
| Pāṭh, wāsā . . . . .      | Pāṭh . . . . .         | 43. Back.    |
| Lōkhaṇḍ . . . . .         | Lōkhaṇḍ . . . . .      | 44. Iron.    |
| Sōna . . . . .            | Sōna . . . . .         | 45. Gold.    |
| Rupē, chāndī . . . . .    | Rupa . . . . .         | 46. Silver.  |
| Bāp . . . . .             | Bāp . . . . .          | 47. Father.  |
| Mā, āi, māy . . . . .     | Māy . . . . .          | 48. Mother.  |
| Bhāṭ . . . . .            | Bhāṭ . . . . .         | 49. Brother. |
| Bahin, bēn . . . . .      | Bahin . . . . .        | 50. Sister.  |
| Mānūs, maṇis . . . . .    | Mānus . . . . .        | 51. Man.     |
| Bāi . . . . .             | Bāy'kō-mānus . . . . . | 52. Woman.   |

| English.             | Bhili (Mahikantha).        | Bhili (Edar).             | Bāori (Lahore).      |
|----------------------|----------------------------|---------------------------|----------------------|
| 53. Wife . . .       | Bairi . . .                | Bairũ, òral . . .         | Bāwan . . .          |
| 54. Child . . .      | Sorũ, saiyũ . . .          | Sorũ, saiyũ . . .         | Chhiõ . . .          |
| 55. Son . . .        | Sorõ, saiyõ, dikrõ . . .   | Sorõ, saiyõ, dik*rõ . . . | Dik*rõ . . .         |
| 56. Daughter . . .   | Sõri, dikri . . .          | Sõri, dik*ri . . .        | Dik*ri, chhõri . . . |
| 57. Slave . . .      | .....                      | .....                     | Mõlõ lidhõ . . .     |
| 58. Cultivator . . . | Kamānyõ . . .              | Kamānyõ . . .             | Hal-wāh . . .        |
| 59. Shepherd . . .   | Guwāl . . .                | Guwāl . . .               | Ur*nā-chār . . .     |
| 60. God . . .        | Bhag*wān . . .             | Bhag*wān . . .            | Rabb . . .           |
| 61. Devil . . .      | Bhūt, palit . . .          | Bhūt, palit . . .         | Khatān . . .         |
| 62. Sun . . .        | Dan-bāw*si, hūraj . . .    | Dan, hūraj . . .          | Dann . . .           |
| 63. Moon . . .       | Sādarmā, sādõ-bāw*si . . . | Sādarmā . . .             | Chand . . .          |
| 64. Star . . .       | Tārõ . . .                 | Tārõ . . .                | Tārõ . . .           |
| 65. Fire . . .       | Āg, wāhadi . . .           | Āg, wāhadi . . .          | Āg . . .             |
| 66. Water . . .      | Põṇi . . .                 | Põṇi . . .                | Pāni . . .           |
| 67. House . . .      | Ghēr, gēr, khēr . . .      | Ghēr, gēr, khēr . . .     | Ghar . . .           |
| 68. Horse . . .      | Ghõḍõ, khõrõ . . .         | Ghõḍõ, khõrõ . . .        | Ghõḍõ . . .          |
| 69. Cow . . .        | Ṭāhī, ṭāhē, gāy . . .      | Gāy, ṭāhē, ṭāhī . . .     | Gāē . . .            |
| 70. Dog . . .        | Kut*rũ . . .               | Kut*rũ . . .              | Lunḍiõ . . .         |
| 71. Cat . . .        | Mēn*ko, mīnõ . . .         | Mēn*ko, mīnõ . . .        | Min*ki . . .         |
| 72. Cock . . .       | Kuk*rũ . . .               | Kuk*rõ . . .              | Kūk*ṛõ . . .         |
| 73. Duck . . .       | Batēk . . .                | Batēk . . .               | Bakt . . .           |
| 74. Ass . . .        | Gadērũ, khõllũ . . .       | Gadērũ, khõllũ . . .      | Gadõ . . .           |
| 75. Camel . . .      | Ūṭũ, ūṭ . . .              | Ūṭũ, ūṭ . . .             | Aũṭh . . .           |
| 76. Bird . . .       | Pākhi, pākhi . . .         | Pākhi, pākhi . . .        | Chik*liā . . .       |
| 77. Go . . .         | Jā . . .                   | Jā . . .                  | Jā . . .             |
| 78. Eat . . .        | Khā . . .                  | Khā . . .                 | Khāi-lē . . .        |
| 79. Sit . . .        | Bēḥ . . .                  | Bēḥ . . .                 | Bēsi-jā . . .        |

| Khāndēfi (Khandesh).                             | Kuṇṇ <sup>a</sup> bāū (Khandesh). | English.        |
|--|-----------------------------------|-----------------|
| Bāi, nawari, bāy <sup>a</sup> kō . . .           | Naw <sup>a</sup> ri . . . . .     | 53. Wife.       |
| Pōr, chhōk <sup>a</sup> rā . . .                 | Pōr . . . . .                     | 54. Child.      |
| Āṇḍōr, chhōk <sup>a</sup> rā . . .               | Āṇḍōr . . . . .                   | 55. Son.        |
| Āṇḍēr, pōṭṭi . . .                               | Āṇḍēr . . . . .                   | 56. Daughter.   |
| Chākar, gulām . . .                              | Gulām . . . . .                   | 57. Slave.      |
| Sān-lōk, khētarwālā . . .                        | Khēt <sup>a</sup> wālā . . . . .  | 58. Cultivator. |
| Ḍōr <sup>a</sup> ki, dhan <sup>a</sup> gar . . . | Dhan <sup>a</sup> gar . . . . .   | 59. Shepherd.   |
| Dēw . . . . .                                    | Lēw . . . . .                     | 60. God.        |
| Rākshas, bhūt . . .                              | Rākes . . . . .                   | 61. Devil.      |
| Sūrya . . . . .                                  | Sūryā . . . . .                   | 62. Sun.        |
| Chānd . . . . .                                  | Chānd . . . . .                   | 63. Moon.       |
| Chāndin, chāndaṇyā . . .                         | Chānni . . . . .                  | 64. Star.       |
| Vistaw . . . . .                                 | Istū . . . . .                    | 65. Fire.       |
| Pāni . . . . .                                   | Pāni . . . . .                    | 66. Water.      |
| Ghar . . . . .                                   | Ghar . . . . .                    | 67. House.      |
| Ghōḍā . . . . .                                  | Ghōḍa . . . . .                   | 68. Horse.      |
| Gāi . . . . .                                    | Gāy . . . . .                     | 69. Cow.        |
| Kutrā . . . . .                                  | Kutra . . . . .                   | 70. Dog.        |
| Mājar, lillāḍi . . .                             | Māñjar . . . . .                  | 71. Cat.        |
| Kōmb <sup>a</sup> ḍā . . . . .                   | Kōmb <sup>a</sup> ḍā . . . . .    | 72. Cock.       |
| Badak . . . . .                                  | Badak . . . . .                   | 73. Duck.       |
| Gadhāḍa . . . . .                                | Gadhāḍa . . . . .                 | 74. Ass.        |
| Uṭ . . . . .                                     | Uṭ; huṭ . . . . .                 | 75. Camel.      |
| Pakh <sup>a</sup> ru, pakshī . . .               | Pāk <sup>a</sup> rū . . . . .     | 76. Bird.       |
| Jā . . . . .                                     | Jā . . . . .                      | 77. Go.         |
| Khā . . . . .                                    | Khā . . . . .                     | 78. Eat.        |
| Baṭh, bais . . . . .                             | Baṭh . . . . .                    | 79. Sit.        |

| English.                 | Bhili (Mahikantha).                  | Bhili (Edar).                           | Bāori (Lahore).           |
|--------------------------|--------------------------------------|---|---------------------------|
| 80. Come . . .           | Āw . . .                             | Āw . . .                                | Āvi-jā . . .              |
| 81. Beat . . .           | Mār, kuṭ . . .                       | Mār, kuṭ . . .                          | Mār . . .                 |
| 82. Stand . . .          | Up, ubā thā . . .                    | Up, ubā thā . . .                       | Ubhō thāl-jā . . .        |
| 83. Die . . .            | Mar, gudar . . .                     | Mar, gudar . . .                        | Mar . . .                 |
| 84. Give . . .           | Āl, dī . . .                         | Āl, dī . . .                            | Dē . . .                  |
| 85. Run . . .            | Thām, dōḍ . . .                      | Thām, dōḍ . . .                         | Nasī-jā . . .             |
| 86. Up . . .             | Upar, upēr, māthē . . .              | Upar, upēr, māthē . . .                 | Ūpar . . .                |
| 87. Near . . .           | Kanē, pāhē . . .                     | Kanē, pāhē . . .                        | Harō . . .                |
| 88. Down . . .           | Hēthē . . .                          | Hēthē . . .                             | Hithō . . .               |
| 89. Far . . .            | Sētū, vēg <sup>a</sup> lū, dūr . . . | Kanēhē, sētū, vēg <sup>a</sup> lū . . . | Vēg <sup>a</sup> lo . . . |
| 90. Before . . .         | Pāhē, āgal . . .                     | Pāhē, āgal . . .                        | Āgal . . .                |
| 91. Behind . . .         | Wōhē, pūṭhan, pasāḍi . . .           | Wōhē, pūṭhan, pasāḍi . . .              | Kērē . . .                |
| 92. Who . . .            | Kuṇ, kōṇ . . .                       | Kuṇ, kōṇ . . .                          | Kaun . . .                |
| 93. What . . .           | Hū . . .                             | Hū . . .                                | Khō, khū, hō, hū . . .    |
| 94. Why . . .            | Kim . . .                            | Kim, kēm, hū kar <sup>a</sup> wā . . .  | Sē . . .                  |
| 95. And . . .            | Nē, anē . . .                        | Nē anē . . .                            | Tiār, tē . . .            |
| 96. But . . .            | Puṇ, pōṇ . . .                       | Pan, anē . . .                          | Par . . .                 |
| 97. If . . .             | Jō . . .                             | Jō . . .                                | Jē . . .                  |
| 98. Yes . . .            | Hōvē, hā-kā . . .                    | Hā kā, hōvē . . .                       | Havē . . .                |
| 99. No . . .             | Ūhū, nahī, nā . . .                  | Ūhū, nahī, nā . . .                     | Nā . . .                  |
| 100. Alas . . .          | Arē Rām, hāy-hāy . . .               | Arē Rām, hāy hāy, arērē . . .           | Lōh <sup>a</sup> ṛō . . . |
| 101. A father . . .      | Ātō, bāp . . .                       | Ātō . . .                               | Āgō . . .                 |
| 102. Of a father . . .   | Ātā-nō . . .                         | Ātā-nō, (-nī, -nū) . . .                | Āgā-nō . . .              |
| 103. To a father . . .   | Ātā-nē, ātā-ē . . .                  | Ātā-nē . . .                            | Āgā-nū . . .              |
| 104. From a father . . . | Ātā-hū, ātā-kanē-thī . . .           | Ātā-hū . . .                            | Āgā-kannē . . .           |
| 105. Two fathers . . .   | Bē ātā . . .                         | Bē ātā . . .                            | Bai āgā . . .             |
| 106. Fathers . . .       | Ātā . . .                            | Ātā . . .                               | Ghanā āgā . . .           |

| Khāndēśī (Khandesh).                 | Kuṇṇ'bhāū (Khandesh).     | English.            |
|--------------------------------------|---------------------------|---------------------|
| Yē . . . . .                         | Yē . . . . .              | 80. Come.           |
| Mār . . . . .                        | Mar . . . . .             | 81. Beat.           |
| Ubhē rāhā . . . . .                  | Uṭh . . . . .             | 82. Stand.          |
| Mar . . . . .                        | Mar . . . . .             | 83. Die.            |
| Dē . . . . .                         | Dē . . . . .              | 84. Give.           |
| Pal, daud . . . . .                  | Pay . . . . .             | 85. Run.            |
| War . . . . .                        | War . . . . .             | 86. Up.             |
| Najik, pāsē . . . . .                | Jaway, jōdē . . . . .     | 87. Near.           |
| Khāl . . . . .                       | Khālī . . . . .           | 88. Down.           |
| Dūr . . . . .                        | Dūr . . . . .             | 89. Far.            |
| Samōr, pēlē . . . . .                | Samūr; pahilē . . . . .   | 90. Before.         |
| Māgē, pachhāḍī . . . . .             | Māg-tin; māngūn . . . . . | 91. Behind.         |
| Kōn . . . . .                        | Kōn . . . . .             | 92. Who.            |
| Kāy . . . . .                        | Kāy . . . . .             | 93. What.           |
| Kasē, kã . . . . .                   | Kā-mhūn . . . . .         | 94. Why.            |
| Ān, āṇī, warī . . . . .              | Ānī . . . . .             | 95. And.            |
| Pan . . . . .                        | Pan . . . . .             | 96. But.            |
| Jar . . . . .                        | Jar . . . . .             | 97. If.             |
| Hā, hō . . . . .                     | Whay . . . . .            | 98. Yes.            |
| Nā, nahi . . . . .                   | Nahī . . . . .            | 99. No.             |
| Arē . . . . .                        | Arara . . . . .           | 100. Alas.          |
| Bāp . . . . .                        | Bāp . . . . .             | 101. A father.      |
| Bāp-na . . . . .                     | Bāp-nā . . . . .          | 102. Of a father.   |
| Bāp-lā, bāp-lē . . . . .             | Bāp-lē . . . . .          | 103. To a father.   |
| Bāp-nē jaw'lūn, bāp-pās-ti . . . . . | Bāpā-pun . . . . .        | 104. From a father. |
| Dōn bāp . . . . .                    | Dōn bāp . . . . .         | 105. Two fathers.   |
| Bāp . . . . .                        | Bāp . . . . .             | 106. Fathers.       |

| English.                   | Bhili (Mahikantha).               | Bhili (Edar).                     | Bāo-i (Lahore).                    |
|----------------------------|-----------------------------------|-----------------------------------|------------------------------------|
| 107. Of fathers . . .      | Ātā-nō, bāpā-nō . . .             | Ātā-nō, (-nī, -nū) . . .          | Ghanā āgā-nō . . .                 |
| 108. To fathers . . .      | Ātā-nē . . .                      | Ātā-nē . . .                      | Ghanā āgā-nū . . .                 |
| 109. From fathers . . .    | Ātā-hū . . .                      | Ātā-hū . . .                      | Ghanā āgā-kannē . . .              |
| 110. A daughter . . .      | Sōri . . .                        | Sōri . . .                        | Dik'ri . . .                       |
| 111. Of a daughter . . .   | Sōri-nō . . .                     | Sōri-nō . . .                     | Dik'ri-nō . . .                    |
| 112. To a daughter . . .   | Sōri-nē, sōr'jyē . . .            | Sōri-nē . . .                     | Dik'ri-nū . . .                    |
| 113. From a daughter . . . | Sōri-hū . . .                     | Sōri-hū, sōri-kanē-thī . . .      | Dik'ri-kannē . . .                 |
| 114. Two daughters . . .   | Bē sōri(-yō) . . .                | Bē sōriyō . . .                   | Bai dik'ri . . .                   |
| 115. Daughters . . .       | Sōri(-yō) . . .                   | Sōriyō . . .                      | Ghanī dik'ri . . .                 |
| 116. Of daughters . . .    | Sōriyō-nō sōr'jyā-nō . . .        | Sōriyō-nō . . .                   | Ghanī dik'ri-nō . . .              |
| 117. To daughters . . .    | Sōriyō-nē, sōr'jyā-ē . . .        | Sōriyō-nē . . .                   | Ghanī dik'ri-nū . . .              |
| 118. From daughters . . .  | Sōriyō-hū, sōr'jyā-hū . . .       | Sōriyō-hū . . .                   | Ghanī dik'ri-kannē . . .           |
| 119. A good man . . .      | Kharō ād'mī . . .                 | Kharō ād'mī . . .                 | Ēk khāū (or chaṅgō) manukhō.       |
| 120. Of a good man . . .   | Kharā ād'mī-nō . . .              | Kharā ād'mī-nū . . .              | Ēk khāū (or chaṅgā) manukhā-nō.    |
| 121. To a good man . . .   | Kharā ād'mī-nē, kharā ādam'nyē.   | Kharā ād'mī-nē (or ād'mnyē) . . . | Ēk khāū (or chaṅgā) manukhā-nū.    |
| 122. From a good man . . . | Kharā ād'mī-hū . . .              | Kharā ād'mī-hū . . .              | Ēk khāū (or chaṅgā) manukhā-kannē. |
| 123. Two good men . . .    | Bē kharā ād'mī (ādamyō) . . .     | Bē kharā ād'myō . . .             | Bai khāū (or chaṅgā) manukhā.      |
| 124. Good men . . .        | Kharā ād'mī (ādamyō) . . .        | Kharā ād'myō . . .                | Khāū (or chaṅgā) manukhā           |
| 125. Of good men . . .     | Kharā ādamyō-nō . . .             | Kharā ād'myō-nū . . .             | Khāū (or chaṅgā) manu-khā-nō.      |
| 126. To good men . . .     | Kharā ādamyō-nē . . .             | Kharā ād'myō-nē . . .             | Khāū (or chaṅgā) manu-khā-nū.      |
| 127. From good men . . .   | Kharā ādamyō-hū . . .             | Kharā ād'myō-hū . . .             | Khāū (or chaṅgā) manu-khā-kannē.   |
| 128. A good woman . . .    | Kharū bairū . . .                 | Kharū bairū . . .                 | Ēk chaṅgī man'sī . . .             |
| 129. A bad boy . . .       | Khōṭō (or lussō) sōrō . . .       | Khōṭō (or lussō) sōrō . . .       | Ēk bhaiṛō chhiō . . .              |
| 130. Good women . . .      | Kharā bairā . . .                 | Kharā bairā . . .                 | Chaṅgī rāḍ . . .                   |
| 131. A bad girl . . .      | Khōṭī (or lussī) sōrī . . .       | Khōṭī (or lussī) sōrī . . .       | Ēk bhaiṛī chhōrī . . .             |
| 132. Good . . .            | Kharō, hāū . . .                  | Kharū, hāū . . .                  | Chaṅgō . . .                       |
| 133. Better . . .          | Wanā-hū kharū (better than that). | Kharū . . .                       | Inē-thō chaṅgō (better than that). |

| Khāndēśī (Khandesh).   | Kuṇṭ'bhū (Khandesh).                                     | English.              |
|--|--|-----------------------|
| Bāp-na . . . .   | Bāpēs-nā . . . .   | 107. Of fathers.      |
| Bāp-lā . . . .   | Bāpēs-lē . . . .   | 108. To fathers.      |
| Bāp-nē-jaw <sup>1</sup> lūn . . . .                            | Bāpēs-pāin . . . .                                       | 109. From fathers.    |
| Pōr (chhōk <sup>1</sup> rī) . . . .                            | Āṇḍēr . . . .  | 110. A daughter.      |
| Pōris-na . . . .   | Āṇḍēr-nā . . . .   | 111. Of a daughter.   |
| Pōris-lā . . . .   | Āṇḍēr-lē . . . .   | 112. To a daughter.   |
| Pōri-jaw <sup>1</sup> lūn . . . .                              | Āṇḍēr-pun . . . .  | 113. From a daughter. |
| Dōn pōri (chhōk <sup>1</sup> ryā) . . . .                      | Dōn āṇḍrī . . . .  | 114. Two daughters.   |
| Pōri (chhōk <sup>1</sup> ryā) . . . .                          | Āṇḍrī . . . .  | 115. Daughters.       |
| Pōris-na . . . .   | Āṇḍris-nā . . . .  | 116. Of daughters.    |
| Pōris-lā . . . .   | Āṇḍris-lē . . . .  | 117. To daughters.    |
| Pōri-jaw <sup>1</sup> lūn . . . .                              | Āṇḍris-pun . . . .                                       | 118. From daughters.  |
| Chāg <sup>1</sup> lā mānūs . . . .                             | Bhalā mānus . . . .                                      | 119. A good man.      |
| Chāg <sup>1</sup> lā mānus-na . . . .                          | Bhalyā mānus-nā . . . .                                  | 120. Of a good man.   |
| Chāg <sup>1</sup> lā mānus-lā . . . .                          | Bhalyā mānus-lē . . . .                                  | 121. To a good man.   |
| Chāg <sup>1</sup> lā mānus-jaw <sup>1</sup> lūn . . . .        | Bhalyā mānus-pun . . . .                                 | 122. From a good man. |
| Dōn chāg <sup>1</sup> lē mānūs . . . .                         | Dōn bhalē mān <sup>1</sup> sē . . . .                    | 123. Two good men.    |
| Chāg <sup>1</sup> lē mānūs . . . .                             | Bhalē mān <sup>1</sup> sē . . . .                        | 124. Good men.        |
| Chāg <sup>1</sup> lē mānus-na . . . .                          | Bhalē mān <sup>1</sup> sēs-nā . . . .                    | 125. Of good men.     |
| Chāg <sup>1</sup> lē mānus-lā . . . .                          | Bhalē mān <sup>1</sup> sēs-lē . . . .                    | 126. To good men.     |
| Chāg <sup>1</sup> lē mānus-jaw <sup>1</sup> lūn . . . .        | Bhalē mān <sup>1</sup> sēs-pun . . . .                   | 127. From good men.   |
| Chāg <sup>1</sup> li bāi . . . .                               | Bhali bāy <sup>1</sup> kō-mānus . . . .                  | 128. A good woman.    |
| Kharāb pōr . . . .   | Dād pōr <sup>1</sup> gā ; agun <sup>1</sup> gārā . . . . | 129. A bad boy.       |
| Chāg <sup>1</sup> lyā bāyā . . . .                             | Bhalyā bay <sup>1</sup> kā-mān <sup>1</sup> sa . . . .   | 130. Good women.      |
| Kharāb pōr . . . .   | Dād pōr <sup>1</sup> gi ; agun <sup>1</sup> gārī . . . . | 131. A bad girl.      |
| Chāg <sup>1</sup> lā . . . .                                   | Chāṅg <sup>1</sup> la . . . .                            | 132. Good.            |
| Tē-san chāg <sup>1</sup> lā ( <i>better than that</i> ). . . . | Bahu chāṅg <sup>1</sup> la . . . .                       | 133. Better.          |

| English.                 | Bhili (Mahikantha).                            | Bhili (Edar).                                  | Bāori (Lahore).                        |
|--------------------------|--|--|--|
| 134. Best . . .          | Kharā-mā kharā . . .                           | Kharā-mā kharū . . .                           | Balāh chaṅgō . . .                     |
| 135. High . . .          | Ūsū . . .                                      | Usū . . .                                      | Uchō . . .                             |
| 136. Higher . . .        | Wārḥē ūsū . . .                                | Wārḥē ūsū . . .                                | Inē-thō ūchō . . .                     |
| 137. Highest . . .       | Badhāḥē ūsū . . .                              | Badhāḥē ūsū . . .                              | Balāh ūchō . . .                       |
| 138. A horse . . .       | Khōrō, khōrū . . .                             | Khōrō, khōrū . . .                             | Ēk ghōrō . . .                         |
| 139. A mare . . .        | Khōrī . . .                                    | Khōrī . . .                                    | Ēk ghōrī . . .                         |
| 140. Horses . . .        | Khōrā, khōrā . . .                             | Khōrā, khōrā . . .                             | Ghanā khārā ghōrā . . .                |
| 141. Mares . . .         | Khōrī(-yō) . . .                               | Khōriyō . . .                                  | Ghani khārī ghōrī . . .                |
| 142. A bull . . .        | Kāṭī, baḷadiyō, ṭāhō . . .                     | Kāṭī, baḷadiyō, ṭāhō . . .                     | Ēk ḍhaṭṭō . . .                        |
| 143. A cow . . .         | Ṭāhē, ṭāhī, gāy . . .                          | Ṭāhē . . .                                     | Ēk gāē . . .                           |
| 144. Bulls . . .         | Kāṭī, baḷad, ṭāhā . . .                        | Kāṭī . . .                                     | Ghanā khārā ḍhaṭṭō . . .               |
| 145. Cows . . .          | Ṭāhī(-yō) ; gāī(-yō) . . .                     | Ṭāhē . . .                                     | Ghani khārī gāē . . .                  |
| 146. A dog . . .         | Kut <sup>a</sup> rō, kut <sup>a</sup> rū . . . | Kut <sup>a</sup> ro, Kut <sup>a</sup> rū . . . | Ēk lupḍiō . . .                        |
| 147. A bitch . . .       | Kut <sup>a</sup> rī . . .                      | Kut <sup>a</sup> rī . . .                      | Ēk laudān . . .                        |
| 148. Dogs . . .          | Kut <sup>a</sup> rā, kut <sup>a</sup> rā . . . | Kut <sup>a</sup> rā, kut <sup>a</sup> rā . . . | Ghanā khārā lupḍiā . . .               |
| 149. Bitches . . .       | Kut <sup>a</sup> rī(-yō) . . .                 | Kut <sup>a</sup> riyō . . .                    | Ghani khārī laud <sup>a</sup> nē . . . |
| 150. A he-goat . . .     | Bukariyō, ṭēṭō, wādariyō . . .                 | Bukariyō, ṭēṭō, wādariyō . . .                 | Ēk bāk <sup>a</sup> rō . . .           |
| 151. A female goat . . . | Bākari, sāḷī, ṭūhī . . .                       | Bākari, sāḷī, ṭūhī . . .                       | Ēk bāk <sup>a</sup> rī . . .           |
| 152. Goats . . .         | Bukariyā, ṭēṭā, wādariyā . . .                 | Bukariyā . . .                                 | Ghanā khārā bāk <sup>a</sup> rā . . .  |
| 153. A male deer . . .   | Hannō . . .                                    | Hannō . . .                                    | Ēk har <sup>a</sup> n . . .            |
| 154. A female deer . . . | Hanni . . .                                    | Hanni . . .                                    | Ēk har <sup>a</sup> nī . . .           |
| 155. Deer . . .          | Hannā . . .                                    | Hannā . . .                                    | Har <sup>a</sup> nō . . .              |
| 156. I am . . .          | Hū hū . . .                                    | Hū hū . . .                                    | Hū sō . . .                            |
| 157. Thou art . . .      | Tū hē . . .                                    | Tū hē . . .                                    | Taū sai . . .                          |
| 158. He is . . .         | Vi hē . . .                                    | Vi hē . . .                                    | Yōh sai . . .                          |
| 159. We are . . .        | Amā hā (or haiyē) . . .                        | Amē hā, (or haiyē) . . .                       | Hamē saū, sō . . .                     |
| 160. You are . . .       | Tamā hō . . .                                  | Tamē hō . . .                                  | Tamē sō . . .                          |



| Khāndēśī (Khandesh).               | Kuṇṇ <sup>a</sup> bāū (Khandesh).                  | English.            |
|------------------------------------|--|---------------------|
| Asal . . . .                       | Bēs . . . .  | 134. Best.          |
| Ūch . . . .                        | Uchch . . . .                                      | 135. High.          |
| Mōṭā ūch . . . .                   | Bahn uchch . . . .                                 | 136. Higher.        |
| Sab-sai mōṭā ūch . . . .           | Laī uchch . . . .                                  | 137. Highest.       |
| Ghōḍā . . . .                      | Ghōḍa . . . .                                      | 138. A horse.       |
| Ghōḍī . . . .                      | Ghōḍī . . . .                                      | 139. A mare.        |
| Ghōḍē, ghōḍā . . . .               | Ghōḍē . . . .                                      | 140. Horses.        |
| Ghōḍyā . . . .                     | Ghōḍyā . . . .                                     | 141. Mares.         |
| Bail . . . .                       | Dhāṇḍyā . . . .                                    | 142. A bull.        |
| Gāi . . . .                        | Gāy . . . .  | 143. A cow.         |
| Bail . . . .                       | Dhāṇḍē . . . .                                     | 144. Bulls.         |
| Gāyā . . . .                       | Gāi . . . .  | 145. Cows.          |
| Kutrā . . . .                      | Kutra . . . .                                      | 146. A dog.         |
| Kutri . . . .                      | Kutri . . . .                                      | 147. A bitch.       |
| Kutrē, kutrā . . . .               | Kutrē . . . .                                      | 148. Dogs.          |
| Kutryā . . . .                     | Kutryā . . . .                                     | 149. Bitches.       |
| Bōkaḍ . . . .                      | Bōkaḍ . . . .                                      | 150. A he-goat.     |
| Bak <sup>a</sup> ri . . . .        | Bak <sup>a</sup> ri . . . .                        | 151. A female goat. |
| Bōk <sup>a</sup> ḍā . . . .        | Bōk <sup>a</sup> ḍē ; bak <sup>a</sup> ryā . . . . | 152. Goats.         |
| Chikās, haraṇ . . . .              | Kaiṭ . . . .                                       | 153. A male deer.   |
| Harin, har <sup>a</sup> ṇi . . . . | Harani . . . .                                     | 154. A female deer. |
| Haran . . . .                      | Haran . . . .                                      | 155. Deer.          |
| Mi sa (or sē) . . . .              | Mi sē . . . .                                      | 156. I am.          |
| Tū sa (sē) . . . .                 | Tū sē . . . .                                      | 157. Thou art.      |
| Tō sa (sē) . . . .                 | Tō sē . . . .                                      | 158. He is.         |
| Ham sa (or ām sētēs) . . . .       | Āmhā sētās . . . .                                 | 159. We are.        |
| Tum sa (or sētēs) . . . .          | Tumhī sētās . . . .                                | 160. You are.       |

| English.                                     | Bhili (Mahikantha).   | Bhili (Edar).                          | Bāori (Lahore).                |
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| 161. They are . . .                          | Wā hē (or hē)   | Wā hē . . .                            | Tē sai . . .                   |
| 162. I was . . .                             | Hũ ato . . .  | Hũ atō . . .                           | Hũ uttō . . .                  |
| 163. Thou wast . . .                         | Tũ ato . . .  | Tũ atō . . .                           | Taũ uttō . . .                 |
| 164. He was . . .                            | Vi atō . . .  | Vi atō . . .                           | Yoh uttō . . .                 |
| 165. We were . . .                           | Amā atā . . .   | Amē atā . . .                          | Hamē uttā . . .                |
| 166. You were . . .                          | Tamā atā . . .  | Tamē atā . . .                         | Tamē uttā . . .                |
| 167. They were . . .                         | Wā atā (fem. vi atī)  | Wā atā . . .                           | Tē uttā . . .                  |
| 168. Be . . .                                | Hō . . .  | Hō . . .                               | Thāi-jā . . .                  |
| 169. To be . . .                             | Howũ . . .  | Howũ . . .                             | Thānō . . .                    |
| 170. Being . . .                             | Hotā . . .  | Hōtā . . .                             | Thāi . . .                     |
| 171. Having been . . .                       | Hōinē . . .   | Hōinē . . .                            | Thāi-kē . . .                  |
| 172. I may be . . .                          | Hũ hōũ, hũ ugũ . . .  | Hũ hōũ, hũ ugũ . . .                   | .....                          |
| 173. I shall be . . .                        | Hũ hōih, hũ ahjē . . .  | Hũ hōih, hũ ahjē . . .                 | Hōis . . .                     |
| 174. I should be . . .                       | Hũ hōih, hũ ugēk . . .  | Hũ hōih . . .                          | .....                          |
| 175. Beat . . .                              | Kuṭ, mār . . .  | Mār, or kuṭ (and so throughout).       | Mār . . .                      |
| 176. To beat . . .                           | Kuṭ <sup>a</sup> wũ, mār <sup>a</sup> wũ . . .                                | Mār <sup>a</sup> wũ . . .              | Mār <sup>a</sup> nō . . .      |
| 177. Beating . . .                           | Kuṭ <sup>a</sup> tā, mār <sup>a</sup> tā . . .                                | Mār <sup>a</sup> tā . . .              | Mār <sup>a</sup> tō . . .      |
| 178. Having beaten . . .                     | Kuṭinē, mār <sup>a</sup> inē . . .  | Mār <sup>a</sup> inē . . .             | Mār <sup>a</sup> in . . .      |
| 179. I beat . . .                            | Hũ mārũ (-hũ) . . .   | Hũ mārũ-hũ . . .                       | Hũ mārō . . .                  |
| 180. Thou beatest . . .                      | Tũ mārē (-hē) . . .   | Tũ mārē-hē . . .                       | Taũ mārē . . .                 |
| 181. He beats . . .                          | Vi mārē (-hē) . . .   | Vi mārē-hē . . .                       | Yoh mārē . . .                 |
| 182. We beat . . .                           | Amā mārā (-hā), amā mār <sup>a</sup> iyēh . . .                               | Amē mār <sup>a</sup> iyēh . . .        | Hamē mār <sup>a</sup> ō . . .  |
| 183. You beat . . .                          | Tamā mārō (-hō) . . .   | Tamē mārō-hō . . .                     | Tamē mārō . . .                |
| 184. They beat . . .                         | Wā mārē (hē) . . .  | Wā mārē-hē . . .                       | Tēhē mārē . . .                |
| 185. I beat ( <i>Past Tense</i> ) . . .      | Mē mār <sup>a</sup> iyũ (or mār <sup>a</sup> yũ, or mārũ, and so throughout). | Mē mārũ (or mār <sup>a</sup> yũ) . . . | Mī mār <sup>a</sup> ō . . .    |
| 186. Thou beatest ( <i>Past Tense</i> ). . . | Tē mār <sup>a</sup> iyũ . . .   | Tē mārũ . . .                          | Tī mār <sup>a</sup> ō . . .    |
| 187. He beat ( <i>Past Tense</i> ) . . .     | Wapē mār <sup>a</sup> iyũ . . .   | Wapē mārũ . . .                        | Pellē mār <sup>a</sup> ō . . . |

| Khāndēśī (Khandesh).                      | Kṇṇ'bāū (Khandesh).                    | English.                                 |
|---|--|--|
| Tē sa (or tyā sētās) . . .                | Tyā sētās . . .                        | 161. They are.                           |
| Mi as <sup>a</sup> tō (or hōtā) . . .     | Mi whatu . . .                         | 162. I was.                              |
| Tū as <sup>a</sup> tōs (or hōtās) . . .   | Tū whatā . . .                         | 163. Thou wast.                          |
| Tō as <sup>a</sup> tō (or hōtā) . . .     | Tō whatā . . .                         | 164. He was.                             |
| Ham as <sup>a</sup> tas (ām hōtā) . . .   | Āmhū whatō . . .                       | 165. We were.                            |
| Tum as <sup>a</sup> tō (tum hōtās) . . .  | Tumhī whatā . . .                      | 166. You were.                           |
| Tē as <sup>a</sup> tō (tyā hōtās) . . .   | Tyā whatā . . .                        | 167. They were.                          |
| As . . .                                  | Hō . . .                               | 168. Be.                                 |
| As-na . . .                               | Hōna . . .                             | 169. To be.                              |
| Rah <sup>a</sup> nā (hōs) . . .           | Hōisan ; hōun . . .                    | 170. Being.                              |
| Asūn . . .                                | Hōun-san ; whāis <sup>a</sup> nī . . . | 171. Having been.                        |
| Maī asa (mī hōbō) . . .                   | Mī whasū . . .                         | 172. I may be.                           |
| Maī asa (mī hōsū) . . .                   | Mī hōsū . . .                          | 173. I shall be.                         |
| Maī asa (mī hōsū-ch) . . .                | Mī-whōwa . . .                         | 174. I should be.                        |
| Mār . . .                                 | Mār . . .                              | 175. Beat.                               |
| Mār <sup>a</sup> na . . .                 | Mār <sup>a</sup> na . . .              | 176. To beat.                            |
| Mārit . . .                               | Mārūn . . .                            | 177. Beating.                            |
| Māri-nē . . .                             | Mārūn-sanī . . .                       | 178. Having beaten.                      |
| Maī māra(s) . . .                         | Mī māras . . .                         | 179. I beat.                             |
| Tū māra(s) . . .                          | Tū māras . . .                         | 180. Thou beatest.                       |
| Tō māra(s) . . .                          | Tō māras . . .                         | 181. He beats.                           |
| Ham mārē (ām mār <sup>a</sup> jēs) . . .  | Āmhū mār <sup>a</sup> tas . . .        | 182. We beat.                            |
| Tum mārē (tum mār <sup>a</sup> tēs) . . . | Tumhī mār <sup>a</sup> tas . . .       | 183. You beat.                           |
| Tē mārē (tyā mār <sup>a</sup> tēs) . . .  | Tyā mār <sup>a</sup> tas . . .         | 184. They beat.                          |
| Maī mārē (mī mār) . . .                   | Mī māra . . .                          | 185. I beat ( <i>Past Tense</i> ).       |
| Tu-na mārē (tū mār) . . .                 | Tū māra . . .                          | 186. Thou beatest ( <i>Past Tense</i> ). |
| Tō mārē (tyāē mār) . . .                  | Tyā-na māra . . .                      | 187. He beat ( <i>Past Tense</i> ).      |

| English.                             | Bhili (Mahikantba).                                 | Bhili (Edar).                    | Bāoī (Lahore).                   |
|--------------------------------------|---|----------------------------------|----------------------------------|
| 188. We beat ( <i>Past Tense</i> )   | Āmā mār <sup>a</sup> ḡyū . . .                      | Amē mārū . . .                   | Hamē mārīō . . .                 |
| 189. You beat ( <i>Past Tense</i> )  | Tamā mār <sup>a</sup> ḡyū . . .                     | Tamē mārū . . .                  | Tamē mārīō . . .                 |
| 190. They beat ( <i>Past Tense</i> ) | Waṇāē mār <sup>a</sup> ḡyū . . .                    | Waṇāē mārū . . .                 | Tēhē mārīō . . .                 |
| 191. I am beating . . .              | Hū mārū hū . . .                                    | Hū mārū-hū . . .                 | Hū mārō-sō . . .                 |
| 192. I was beating . . .             | Hū mār <sup>a</sup> tō atō . . .                    | Hū mār <sup>a</sup> tō atō . . . | Hū mār <sup>a</sup> tō-tō . . .  |
| 193. I had beaten . . .              | Mē mār <sup>a</sup> ḡyū tū . . .                    | Mē mārū-tū . . .                 | Mī mārīō-tō . . .                |
| 194. I may beat . . .                | Hū mārū . . .                                       | Hū mārū . . .                    | .....                            |
| 195. I shall beat . . .              | Hū mārūh, or mārīh . . .                            | Hū mārūh, or, mārīh . . .        | Hū mārīs . . .                   |
| 196. Thou wilt beat . . .            | Tū mārīh (or mār <sup>a</sup> hē) . . .             | Tū mārī(h) . . .                 | Taū mār <sup>a</sup> sē . . .    |
| 197. He will beat . . .              | Vi mār <sup>a</sup> hē . . .                        | Vi mār <sup>a</sup> hē . . .     | Pēllō mār <sup>a</sup> sē . . .  |
| 198. We shall beat . . .             | Amā mār <sup>a</sup> hā . . .                       | Amē mār <sup>a</sup> hā . . .    | Hamē mār <sup>a</sup> sē . . .   |
| 199. You will beat . . .             | Tamā mār <sup>a</sup> hō . . .                      | Tamē mār <sup>a</sup> hō . . .   | Tamhē mār <sup>a</sup> sēō . . . |
| 200. They will beat . . .            | Wā mār <sup>a</sup> hē . . .                        | Wā mār <sup>a</sup> hē . . .     | Tēhē mār <sup>a</sup> sēn . . .  |
| 201. I should beat . . .             | Hū mārū, hū mār <sup>a</sup> tō ugēk . . .          | Hū mārū . . .                    | .....                            |
| 202. I am beaten . . .               | Ma-nē mārō hē, hū mārāpō hū . . .                   | Manē mārō hē . . .               | Mannē mārē-sai . . .             |
| 203. I was beaten . . .              | Ma-nē mār <sup>a</sup> ḡyō atō, hū mārāpō atō . . . | Manē mārīyō atō . . .            | Mannē mārīō . . .                |
| 204. I shall be beaten . . .         | Hū mārāū, or mār <sup>a</sup> ḡyō jāū . . .         | Hū mārāū, hū mārḡyō jāū . . .    | Mannē mār <sup>a</sup> sē . . .  |
| 205. I go . . .                      | Hū jāū hū . . .                                     | Hū jāū-sū . . .                  | Hū jāō-sō . . .                  |
| 206. Thou goest . . .                | Tū jāē hē . . .                                     | Tū jāy-sē . . .                  | Taū jāē-sai . . .                |
| 207. He goes . . .                   | Vi jāē hē . . .                                     | Vi jāy-sē . . .                  | Pēllō jāē-sai . . .              |
| 208. We go . . .                     | Amā jāiyē hīyē, amā jā hā . . .                     | Amē jāiyē-siyē . . .             | Hamē jāīō-sō . . .               |
| 209. You go . . .                    | Tumā jāō hō . . .                                   | Tamē jāō-sō . . .                | Tamhē jāō-sō . . .               |
| 210. They go . . .                   | Wā jāē hē . . .                                     | Wā jāy-sē . . .                  | Tē jāē-sai . . .                 |
| 211. I went . . .                    | Hū ḡīyō . . .                                       | Hū ḡīyō . . .                    | Hū ḡīō . . .                     |
| 212. Thou wentest . . .              | Tū ḡīyō . . .                                       | Tū ḡīyō . . .                    | Taū ḡīō . . .                    |
| 213. He went . . .                   | Vi ḡīyō . . .                                       | Vi ḡīyō . . .                    | Pēllō ḡīō . . .                  |
| 214. We went . . .                   | Amā ḡīyā . . .                                      | Amē ḡīyā . . .                   | Hamē ḡīā . . .                   |

| Khândēśī (Khandesh).   | Kuṇḍābāu (Khandesh).               | English.                              |
|--|------------------------------------|---------------------------------------|
| Hamī mārē (āmē mār)  | Āmhū māra . . .                    | 188. We beat ( <i>Past Tense</i> ).   |
| Tumī mārē (tumē mār)   | Tumhī māra . . .                   | 189. You beat ( <i>Past Tense</i> ).  |
| Tē mārē (tyāē mār)   | Tyāsnī māra . . .                  | 190. They beat ( <i>Past Tense</i> ). |
| Maī mārīt rah <sup>a</sup> nā . . .                                  | Mī mārās . . .                     | 191. I am beating.                    |
| Maī mārīt rah <sup>a</sup> nā (mī mār <sup>a</sup> -<br>tā-tā) . . . | Mī mārāt whatu . . .               | 192. I was beating.                   |
| (Mī mārēl sē) . . .  | Mī mār <sup>a</sup> la whata . . . | 193. I had beaten.                    |
| Maī mār <sup>a</sup> sūt (mī mār <sup>a</sup> wa) . . .              | Mī mārāwa . . .                    | 194. I may beat.                      |
| Maī mār <sup>a</sup> sūt (mī mār <sup>a</sup> sū) . . .              | Mī mār <sup>a</sup> sū . . .       | 195. I shall beat.                    |
| Tū mārī (tū mār <sup>a</sup> si) . . .                               | Tū mārīs . . .                     | 196. Thou wilt beat.                  |
| Tō mārī . . .  | Tō mārāl . . .                     | 197. He will beat.                    |
| Ham mārī (ām mārāw) . . .  | Āmhū mār <sup>a</sup> sū . . .     | 198. We shall beat.                   |
| Tum mārī (tum mār <sup>a</sup> sā) . . .                             | Tumhī mār <sup>a</sup> śāl . . .   | 199. You will beat.                   |
| Tē mārī (tyā mār <sup>a</sup> ti) . . .                              | Tyā mār <sup>a</sup> til . . .     | 200. They will beat.                  |
| Maī mār <sup>a</sup> sūt (mī mār <sup>a</sup> sū) . . .              | Mī mārāwa . . .                    | 201. I should beat.                   |
| Ma-lā mārē (mī mārē gyā) . . .                                       | Mā-lē mārēl sē . . .               | 202. I am beaten.                     |
| (Mī mārē gyā-tā) . . .   | Mā-lē mārēl whata . . .            | 203. I was beaten.                    |
| Ma-lā mārīt (mī mārāi jāśū) . . .                                    | Mā-lē mār <sup>a</sup> tin . . .   | 204. I shall be beaten.               |
| Maī chāl <sup>a</sup> nā (mī jāś) . . .                              | Mī jāś . . .                       | 205. I go.                            |
| Tū chāl <sup>a</sup> nā (tū jāś) . . .                               | Tū jāś . . .                       | 206. Thou goest.                      |
| Tō chāl <sup>a</sup> nā (tō jāś) . . .                               | Tō jāś . . .                       | 207. He goes.                         |
| Ham chāl <sup>a</sup> nā (ām jāśēs) . . .                            | Āmhū jāśas . . .                   | 208. We go.                           |
| Tum chāl <sup>a</sup> nā (tum jāśēs) . . .                           | Tumhī jāśas . . .                  | 209. You go.                          |
| Tē chāl <sup>a</sup> nā (tyā jāśēs) . . .                            | Tyā jāśas . . .                    | 210. They go.                         |
| Mai gyā . . .  | Mī gaū . . .                       | 211. I went.                          |
| Tū gyā . . .   | Tū gyā . . .                       | 212. Thou wentest.                    |
| Tō gyā . . .   | Tō gyā . . .                       | 213. He went.                         |
| Ham gyā . . .  | Āmhū gaū . . .                     | 214. We went.                         |

| English.  | Bhili (Mahikantba).                            | Bhili (Edar).                                 | Bāori (Lahore).  |
|---|--|---|--|
| 215. You went . . .   | Tamā gijyā . . .                               | Tamē gijyā . . .                              | Tamē giā . . .   |
| 216. They went . . .  | Wā gijyā . . .                                 | Wā gijyā . . .                                | Tē giā . . .   |
| 217. Go . . .   | Jā, jāo . . .                                  | Jā, jāo . . .                                 | Jā . . .   |
| 218. Going . . .  | Jātā . . .                                     | Jātā . . .                                    | Jātō . . .   |
| 219. Gone . . .   | Gijyū, gō . . .                                | Gijyū, gō . . .                               | Gaiō, giō . . .  |
| 220. What is your name ? .                                  | Tamārū hū nām ? . .                            | Tamārū hū nām ? . .                           | Tārō nām hū sai ? . .                                    |
| 221. How old is this horse?                                 | Apā khōrā-nē kat'rā varah<br>thāiyā hē ?       | Apā khōrā-nē kat'rā varah<br>thāiyā hē ?      | Hā ghōrāni kit'li umar sai ?                             |
| 222. How far is it from here<br>to Kaashmir ?               | Iyō-hū Kāsmir kat'rū<br>vēg'jū hōhē ?          | Iyōhā Kāsmir kat'rū lōbēnā<br>hōhē ?          | Kashmir hā-thō kit'la gāu<br>sai ?                       |
| 223. How many sons are<br>there in your father's<br>house ? | Tamārā ātā-nā khēr-mā<br>kat'rā saiyā hē ?     | Tamārā ātā-nā khēr-mā<br>kat'rā saiyā hē ?    | Tārā āgā-nē gharē kit'la<br>dik'rā ?                     |
| 224. I have walked a long<br>way to-day.                    | Āj khaṇō hēḍ'jyō hū .                          | Āj khaṇō hēḍiyo hū . .                        | Āj hū vēg'la-thō āvēō .                                  |
| 225. The son of my uncle is<br>married to his sister.       | Mārā kākā-nō sōrō vi-nē<br>bēnē pappēlō hē.    | Mārā kākā-nō saiyō inī hāli<br>parāniyō hē.   | Mhārā kākā-nō dik'rō inhi<br>baih'nīō par'nāēō.          |
| 226. In the house is the sad-<br>dle of the white horse.    | Thōlā khōrā-nū palōṇ khēr-<br>mā hē.           | Thōlā khōrā-nū palōṇ khēr-<br>mā hē.          | Dhaulā ghōrāni kāthi gharē<br>pari.                      |
| 227. Put the saddle upon<br>his back.                       | Apā upar palōṇ daḍō .                          | Apā upar palōṇ daḍō .                         | Kāthi ghōrā-ni dhua ūpar<br>ghatti dē.                   |
| 228. I have beaten his son<br>with many stripes.            | Apā-nā dik'rā-nē mē khaṇā<br>kollā mār'jyā hē. | Apā-nā dik'rā-nē mē khaṇā<br>kollā māriyā hē. | Inhā dik'rā-nū hū chhiṭiēhō<br>māriō.                    |
| 229. He is grazing cattle on<br>the top of the hill.        | Pēli magari upēr ṭōḍā sārē<br>hē.              | Pēli magari upēr ṭōḍā sārē<br>hē.             | Pēlō manukhō pahār-ni chōṭi<br>ūpar ḍhāḍhā chārē.        |
| 230. He is sitting on a horse<br>under that tree.           | Pēlā rukhadā nēsaḷ khōrā-<br>māthē bēhēlō hē.  | Pēlā rukhadā nēsaḷ khōrā-<br>māthē bēhēlō hē. | Ghōrā-nē ūpar charhiō hōiō<br>ād'mi jhāriā-nē hēth ūbhō. |
| 231. His brother is taller<br>than his sister.              | Ī-ni bun kar'tē i-nō bhāi<br>ūso hē.           | Ī-ni bun kar'tē i-nō phai ūso<br>hē.          | Inhi baih'nē-thō inhō bhāi<br>lāmbō sai.                 |
| 232. The price of that is two<br>rupees and a half.         | Ī-ni kimēt adhi rupiyā (or<br>rupējyā) hē.     | Ī-ni kimēt adhi rupējyā hē.                   | Pēllā-nō mōl dhāi rupaiā sai                             |
| 233. My father lives in that<br>small house.                | Mārō ātō pēlā nān'kā khēr-<br>mā rē-hē.        | Mārō ātō pēlā nān'kā khēr-<br>mā rē-hē.       | Mhārō āgō pēllā nanōrā<br>ghar-mē rahē.                  |
| 234. Give this rupee to him.                                | Ā rupiyō i-nē āl . . .                         | Ā rupiyō inē āl . . .                         | Hyoh rūpaiō pēllā-nū dai-dē                              |
| 235. Take those rupees from<br>him.                         | Apā kanē rupiyā hē tē lai<br>liyō.             | Apā kanē rupiyā hē tē lai<br>liyō.            | Pēllā rupaiā pēllā-kan-thō<br>jai lē.                    |
| 236. Beat him well and bind<br>him with ropes.              | Ī-nē khub kuṭō nē rāḥē<br>māḍō.                | Inē khūb kuṭō nē rāḥē māḍō                    | Pēllā-nū māri māri bādi-<br>nakh.                        |
| 237. Draw water from the<br>well.                           | Kuṡā-mē-hū pōṇi kāḍhō .                        | Kuṡā-mē-hū pōṇi kāḍhō .                       | Kuā-māh-thō pāni kāḍhi-lē                                |
| 238. Walk before me . . .                                   | May mōrē hēḍ . . .                             | May-mōri hēḍ . . .                            | Mō āgal āgal hind . . .                                  |
| 239. Whose boy comes be-<br>hind you ?                      | Tamāri wōhē ki-nō saiyō<br>āvē hē ?            | Tamāri wōhē kinō saiyō<br>āvē-hē ?            | Tō kēpē kinō dik'rō āvē ? .                              |
| 240. From whom did you<br>buy that ?                        | Tamā ā ki-ni kanē-hū vēsātū<br>lēṭū hē ?       | Tamā ā kini kanē-hū vēsātū?                   | Pēlō kaun kan-thō mōlē<br>lidhō ?                        |
| 241. From a shopkeeper of<br>the village.                   | Gom-nā wōṇyā kanē-hū .                         | Gom-nā wōṇyā-kanē-hū .                        | Gāw'rā-nā karār-kanē-thō                                 |

| Khândēśī (Khandesh).   | Kup <sup>a</sup> bāū (Khandesh).                                       | English.  |
|--|--|---|
| Tum gyā . . . .  | Tumhī gyā . . . .  | 215. You went.  |
| Tē gyā . . . .   | Tyā gyā . . . .  | 216. They went.                                       |
| Jā . . . .   | Jā . . . .   | 217. Go.  |
| Chāl <sup>a</sup> nā (jās) . . . .                           | Jāisan . . . .   | 218. Going.   |
| Gayā . . . .   | Jāel . . . .   | 219. Gone.  |
| Tu-na nāw kāy ? . . .  | Tu-na nāw kāy sē ? . . .   | 220. What is your name ?                              |
| Hau ghōḍā kit <sup>a</sup> kī umar-nā sa ?                   | Hau ghōḍā kit <sup>a</sup> lā waris-nā sē ?                            | 221. How old is this horse ?                          |
| Hau gāw...kit <sup>a</sup> kē dūr sa ? .                     | Aṭhūn Kāsmīr kit <sup>a</sup> nē dūr sē ?                              | 222. How far is it from here to Kashmir ?             |
| Tu-na bāp-na ghar-mā kit <sup>a</sup> ka pōra sa ?           | Tu-nā bāp-nā ghar-mā kit <sup>a</sup> nā aṇḍōr sētas ?                 | 223. How many sons are there in your father's house ? |
| Mai āj dūr gayā . . . .                                      | Mi āj bhū lāmb chālēl sē .   | 224. I have walked a long way to-day.                 |
| Tēs-na bahin sagat kākā-na pōr-na lagin hōinā.               | Ma-nā chul <sup>a</sup> tā-nā aṇḍōr-na lagin tyā-nī bahin-śī whaēl sē. | 225. The son of my uncle is married to his sister.    |
| Ghar-mā pāḍh <sup>a</sup> rā ghōḍās-nā jin sa.               | Tyā dhav <sup>a</sup> tyā ghōḍā-nā khōgir ghar-mā sē.                  | 226. In the house is the saddle of the white horse.   |
| Ghōḍas-nā pāṭōr jin thēw .                                   | Tyā-nā pāṭh-war khōgir ghāl  | 227. Put the saddle upon his back.                    |
| Mai tēs-nā pōr-nā khūp mār <sup>a</sup> nā.                  | Mi tyā-nā aṇḍōr-lē chābuk-wari bhū mārēl sē.                           | 228. I have beaten his son with many stripes.         |
| Tō bal <sup>a</sup> dā-war ḍhōra chārit rah <sup>a</sup> nā. | Tō bal <sup>a</sup> dā-nā māthā-war ḍhōrē chāras.                      | 229. He is grazing cattle on the top of the hill.     |
| Tō ghōḍā-war basē jhāḍ-khāl bāsī rah <sup>a</sup> nā.        | Tyā jhāḍ-nā hētē tō ghōḍyā-war baṭhas.                                 | 230. He is sitting on a horse under that tree.        |
| Tē-nā bhāi tē-nē bahin-sa ūch sa.                            | Tyā-nā bhāū tyā-nā bahin-thin bhū uchchā sē.                           | 231. His brother is taller than his sister.           |
| Tē-nē kimat aḍich rupayā sa                                  | Tyā-na mōl āḍich rupyā sē  | 232. The price of that is two rupees and a half.      |
| Ma-nā bāp dhāk <sup>a</sup> lē ghar-mē rah <sup>a</sup> nā.  | Ma-nā bāp tyā lahān ghar-mā rāhas.                                     | 233. My father lives in that small house.             |
| Hau rupayā tēs-lā dē . . .                                   | Hau rupyā tyā-lē dē . . .  | 234. Give this rupee to him.                          |
| Tē-pāya tē rupayā lē . . .                                   | Tyā rupyā tyā-na-pāin lē .   | 235. Take those rupees from him.                      |
| Tēs-lā khūp mār dōr <sup>a</sup> ka-sī bānd.                 | Tyā-lē lai thōk ān charhāṭ-wari bāndh.                                 | 236. Beat him well and bind him with ropes.           |
| Vihir-may pāni kāḍh . . .                                    | Ehēr-mātun pāni kāḍh . . .   | 237. Draw water from the well.                        |
| Ma-na mōrē chāl . . . .                                      | Ma-nā mōrhē chāl . . . .   | 238. Walk before me.                                  |
| Tu-nē pāṭī-māgē kōn yēt rah <sup>a</sup> nā sa ?             | Kōn-nā aṇḍōr tu-nā māgē yēs ?  | 239. Whose boy comes behind you ?                     |
| Hē kōn-pāy ikat lēnā sa ? .                                  | Tū tē kōn-pāin ikat lidha ?  | 240. From whom did you buy that ?                     |
| Gāw-mā dukān <sup>a</sup> dār-pāya lēnā.                     | Tyā khēḍā-nā dukān <sup>a</sup> dār-pāin.                              | 241. From a shopkeeper of the village.                |





## BANJĀRĪ OR LABHĀNĪ AND BAHRUPIĀ.

### BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjārī, Brinjārī, Labhānī, Labānī, Labānkī, Labānā, Lamānī, Lambādī, and Lambānī. At the census of 1891, the number of Banjārās (under any of their names) recorded was as follows :—

| Province or State.                     | Number recorded. |
|--|------------------|
| Ajmer-Merwara . . . . .                | 102              |
| Bengal and States . . . . .            | 31               |
| Berar . . . . .                        | 110,008          |
| Bombay and States . . . . .            | 137,295          |
| Central Provinces and States . . . . . | 58,048           |
| Coorg . . . . .                        | 156              |
| Madras and States . . . . .            | 38,087           |
| Panjab and States . . . . .            | 67,231           |
| United Provinces and States . . . . .  | 75,096           |
| Quettah . . . . .                      | 1                |
| Haidarabad . . . . .                   | 300,248          |
| Baroda . . . . .                       | 759              |
| Mysore . . . . .                       | 41,185           |
| Kashmir . . . . .                      | 5,117            |
| Rajputana . . . . .                    | 20,357           |
| Central India . . . . .                | 40,985           |
| TOTAL .                                | 894,701          |

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraḥ*, a merchant, through the Prakrit *Vāṇijjāraō*, a trader.<sup>1</sup> The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanaḥ*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference<sup>2</sup> to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'āmatu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sultān's] camp, in consequence of the non-arrival of the Banjārās, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.<sup>3</sup>

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjārās.

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- SYED HOSSAIN BILGRAMI and C. WILLNOIT,—*Historical and Descriptive Sketch of His Highness the Nizam's Dominions*. Bombay, 1883. Account of the Banjaras on pp. 337 and ff.
- IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881 treating of Religion, Language and Caste*. Calcutta, 1883. Account of the Banjāras, para. 547; of the Labānas, para. 548.

<sup>1</sup> The derivations from the Persian *biranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ban-jārnā*, to burn the jungle, are untenable.

<sup>2</sup> Elliot, v, 100; Briggs' *Ferishtā*, i, 579. See also Yule and Burnell's *Hobson-Jobson*, s. v. 'Brinjarry' for other references.

<sup>3</sup> The passage occurs in the fifth *ucchāḥwāsa* of the *Dufakumāra-charita*.

*Gazetteer of Aurangabad.*—Bombay, 1884.—Account of the Banjāras on pp. 291 and ff.

*Gazetteer of the Bombay Presidency.* Vol. xxi, Belgaum (1834).—Account of the Lamāns on pp. 124 and ff. Vol. xxii, Dhārwar (1884). Account of the Lavānas on pp. 121 and ff. Vol. xxiii, Bijāpur (1884). Account of the Lamāns on pp. 205 and ff.

CROOKE, W.—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 149 and ff.

FAWCETT, F.—*Songs sung by the Lambādīs.* *Indian Antiquary*, Vol. xxx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Banjārī language for the purposes of this Survey :—

*Table showing the number of speakers of Banjārī as reported for this Survey.*

| Where spoken.                    | Number of speakers. |
|----------------------------------|---------------------|
| <b>Berar—</b>                    |                     |
| Amraoti . . . . .                | 1,900               |
| Akola . . . . .                  | 1,375               |
| Buldana . . . . .                | 7,500               |
| Wun . . . . .                    | 28,000              |
| Basim . . . . .                  | 28,850              |
|                                  | <hr/>               |
|                                  | 67,625              |
| <b>Bombay —</b>                  |                     |
| Panch Mahals . . . . .           | 1,300               |
| Thana . . . . .                  | 3,400               |
| Nasik . . . . .                  | 1,000               |
| Ahmednagar . . . . .             | 400                 |
| Belgaum . . . . .                | 2,000               |
| Dharwar . . . . .                | 5,500               |
| Bijapur . . . . .                | 6,124               |
|                                  | <hr/>               |
|                                  | 19,724              |
| <b>Central Provinces—</b>        |                     |
| Mandla . . . . .                 | 1,000               |
| Seoni . . . . .                  | 1,100               |
| Hoshangabad and Makrai . . . . . | 958                 |
| Nimar . . . . .                  | 5,150               |
| Betul . . . . .                  | 280                 |
| Chhindwara . . . . .             | 1,250               |
| Wardha . . . . .                 | 700                 |
| Nagpur . . . . .                 | 350                 |
|                                  | <hr/>               |
| Carried over . . . . .           | 10,788              |
|                                  | <hr/>               |
|                                  | 87,349              |
|                                  | <hr/>               |
|                                  | 2 L                 |

| Where spoken.             |  |  |  |  |  |  |  |  |  |  |  |  | Number of<br>speakers. |         |
|---------------------------|--|--|--|--|--|--|--|--|--|--|--|--|------------------------|---------|
| Brought forward . . . . . |  |  |  |  |  |  |  |  |  |  |  |  | 10,788                 | 87,349  |
| Chanda . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 600                    |         |
| Bhandara . . . . .        |  |  |  |  |  |  |  |  |  |  |  |  | 180                    |         |
| Balaghat . . . . .        |  |  |  |  |  |  |  |  |  |  |  |  | 590                    |         |
| Raipur . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 4,650                  |         |
| Bilaspur . . . . .        |  |  |  |  |  |  |  |  |  |  |  |  | 1,600                  |         |
| Sarangarh . . . . .       |  |  |  |  |  |  |  |  |  |  |  |  | 602                    |         |
| Sambalpur . . . . .       |  |  |  |  |  |  |  |  |  |  |  |  | 1,700                  |         |
| Kanker . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 300                    | 21,010  |
| Panjab—                   |  |  |  |  |  |  |  |  |  |  |  |  |                        |         |
| Kapurthala . . . . .      |  |  |  |  |  |  |  |  |  |  |  |  | 1,700                  |         |
| Kangra . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 410                    |         |
| Hoshiarpur . . . . .      |  |  |  |  |  |  |  |  |  |  |  |  | 975                    |         |
| Lahore . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 6,908                  |         |
| Gurdaspur . . . . .       |  |  |  |  |  |  |  |  |  |  |  |  | 2,500                  |         |
| Gujrat . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 7,440                  |         |
| Sialkot . . . . .         |  |  |  |  |  |  |  |  |  |  |  |  | 2,500                  |         |
| Muzaffargarh . . . . .    |  |  |  |  |  |  |  |  |  |  |  |  | 486                    | 22,869  |
| United Provinces—         |  |  |  |  |  |  |  |  |  |  |  |  |                        |         |
| Saharanpur . . . . .      |  |  |  |  |  |  |  |  |  |  |  |  | 5,000                  |         |
| Muzaffarnagar . . . . .   |  |  |  |  |  |  |  |  |  |  |  |  | 705                    |         |
| Aligarh . . . . .         |  |  |  |  |  |  |  |  |  |  |  |  | 2,600                  |         |
| Farukhabad . . . . .      |  |  |  |  |  |  |  |  |  |  |  |  | 705                    |         |
| Mainpuri . . . . .        |  |  |  |  |  |  |  |  |  |  |  |  | 2,000                  |         |
| Bijnor . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 2,600                  |         |
| Kheri . . . . .           |  |  |  |  |  |  |  |  |  |  |  |  | 7,500                  |         |
| Bahraich . . . . .        |  |  |  |  |  |  |  |  |  |  |  |  | 600                    | 21,710  |
| Central India—            |  |  |  |  |  |  |  |  |  |  |  |  |                        |         |
| Gwalior . . . . .         |  |  |  |  |  |  |  |  |  |  |  |  | 2,500                  |         |
| Indore . . . . .          |  |  |  |  |  |  |  |  |  |  |  |  | 150                    | 2,650   |
| TOTAL . . . . .           |  |  |  |  |  |  |  |  |  |  |  |  |                        | 155,588 |

Separate figures for the Banjārī language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjārī falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhānī of Berar as the standard). To these we may add the Labānki of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhānī of Berar. We therefore find the total number of speakers of Banjārī to be as follows:—

|   |         |         |
|---|---------|---------|
| Labānki of Muzaffargarh . . . . .           | ...     | 436     |
| Labānki of the rest of the Panjab . . . . . | 22,433  |         |
| Labānī of Gujarat . . . . .                 | 1,300   |         |
|   | <hr/>   | 23,733  |
| Other Banjārī . . . . .                     | 131,419 |         |
| Kakēri . . . . .                            | 40      |         |
| Bahrūpiā of the Panjab . . . . .            | 2,872   |         |
|   | <hr/>   | 134,331 |
| TOTAL, Speakers of Banjārī . . . . .        | <hr/>   | 158,500 |

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labānki in Muzaffargarh employ ordinary Bikanēri, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahndā.

The Labānki of the Panjab is most nearly connected with the Bāgrī spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjārī dialects, we must take the Labhānī of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjārī of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhānī of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārwarī and partly on Northern Gujarātī, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhānī of Berar as the standard. I shall then describe the Lamānī of the Bombay Deccan, next the Labhānī of the Central Provinces, and then the Banjārī of the United Provinces. In connexion with this, I shall deal with the Kakēri of Jhansi. I shall next describe the Labānki of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labānī of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjārī a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjārī have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

### LABHĀNĪ OF BERAR.

The Labhānī or Wanjārī of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gujarātī or Mārwarī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In **pronunciation** the cerebral *l* is common, as in *gōlā*, collected. There is a tendency to aspirate consonants, as in *mōṭhō*, for *mōṭō*, great; *ēkhāḍi*, for *ēkāḍi*, a certain one; *chhumō* for *chumō*, kissed; *āghē* or *āgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *din*, a day; *barājē*, he shines; and *u* changed to *a* in *sakhī* for *sukhī*, happy. A final *ē* is often weakened to *a*, as in *chha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ū*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāl-panō* (for *uḍhāl-panō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The **declension of nouns** is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghanō āchhō kapḍā*, a very good robe; *mārō chhōrā*, my son; *mōṭhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *danē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-ti*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bēṭō*, a son, plural *bēṭā*; *bēṭā*, a son, plural *bēṭē*. Examples of the plural of feminine nouns are *bīr*, a woman, plural *bīrē*; *bēṭī*, a daughter, plural *bēṭīyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē mārīyō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mēlyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *māṭī-na*, to a man; *dēs-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāl-panē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēṭī-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rī*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in Mārwarī. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versā*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēṭō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēt*, his belly; *ghōḍē-rō ghōgīr*, the saddle of the horse; *bak<sup>a</sup>rā-ra* (for *bak<sup>a</sup>rā-rō*) *pīlā*, the young of a goat; *ō-rō* (for *ō-rā*) *galā-ma*, on his neck; *jhāḍē-rē hēṭē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *galā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the Mārwarī rules. They are put in the locative in *ē* to agree with a noun in that case.

**Pronouns.**—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

*Mē*, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

*Tū*, *tū*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *anu-rō*, their.

*Tō-nē*, *tō-na*, him, to him; *tē*, they.

*Ā* or *ī*, this; *yē ghōḍē-nō*, of this horse.

*Āpan*, we (including the person addressed); *āp<sup>a</sup>nē-nē*, to us; *āp<sup>a</sup>nō*, own.

*Jō*, *jakō*, who, what; *jē-na*, by whom; *kūn*, who? *kē-rō*, whose? *kāi*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōi*, anyone; *ēāt<sup>a</sup>rā*, this many; *kat<sup>a</sup>rā*, how many (with pleonastic *k* of Rājasthānī, *kat<sup>a</sup>rā-k*); *sē*, all, the whole.

**Conjugation.**—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

|   | Sing.                      | Plur.                      |
|---|----------------------------|----------------------------|
| 1 | <i>chhū</i> or <i>chha</i> | <i>chhā</i> or <i>chha</i> |
| 2 | <i>chhī</i> or <i>chha</i> | <i>chhō</i> or <i>chha</i> |
| 3 | <i>chhē</i> or <i>chha</i> | <i>chhē</i> or <i>chha</i> |

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mār<sup>a</sup>tō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'



Wherever it occurs in the specimens or list, the masculine plural of *vētō* is *vētē*, not *vētā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *viz.*, *mār<sup>n</sup>ō*, to strike; *mār<sup>t</sup>ō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, etc.

|   | Sing.       | Plur.       |
|---|-------------|-------------|
| 1 | <i>mārū</i> | <i>mārā</i> |
| 2 | <i>mārē</i> | <i>mārō</i> |
| 3 | <i>mārē</i> | <i>mārē</i> |

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-chhū* or *mārū-chha*, I am beating. Other examples are (often with the sense of a future) *marū-chhū*, I die; *khāū-chha*, we may eat; *hōū-chha*, let us become.

The Imperfect is *mār<sup>t</sup>ō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-chhū* or *māryō-chhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-chhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uṭhō-rē*, he got up, the *rē* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārwarī. It has some peculiar forms. It is conjugated as follows:—

I shall strike, etc.

|   | Sing.                          | Plur.                       |
|---|--------------------------------|-----------------------------|
| 1 | <i>mārhyū</i> or <i>mārhyū</i> | } The same as the singular. |
| 2 | <i>mārhyū</i> or <i>mārhyū</i> |                             |
| 3 | <i>mārhyē</i> or <i>mārhyē</i> |                             |

In the specimens we find *chha* added in *jāhyū-chha*, I will go; *uṭhī-chha*, I will arise; *āyī-chha*, it will come. The exact meaning of these forms is doubtful. The *chh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēn*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kyō*, *kēwō*, or *kēhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gī*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining; *dē-tānī*, while giving.

**Vocabulary.**—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

|                                   |  |
|-----------------------------------|--|
| <i>ajī</i> , or <i>wajī</i> , and | <i>kumēḍī</i> , a bird                 |
| <i>āt</i> , a sound               | <i>kēldā</i> , <i>kēldū</i> , a calf   |
| <i>bāṭī</i> , bread               | <i>kwatrā</i> (= <i>kuṭrā</i> ), a dog |
| <i>ḍhyā</i> , with                | <i>māṭī</i> , a man                    |
| <i>yāḍī</i> , a mother.           |  |

[No. I.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

### SPECIMEN I.

|                             |                       |                       |                                   |                       |                         |                                    |
|-----------------------------|-----------------------|-----------------------|-----------------------------------|-----------------------|-------------------------|------------------------------------|
| Ēkē                         | māṭī-na               | dī                    | bētā                              | vētē-tē.              | Anu-mē                  | nānakyā                            |
| <i>A</i>                    | <i>man-to</i>         | <i>two</i>            | <i>sons</i>                       | <i>becoming-were.</i> | <i>Them-among</i>       | <i>the-younger</i>                 |
| āp <sup>a</sup> nē          | bāpē-nē               | kyō,                  | ‘bāpū,                            | jō                    | manē āyī-chha,          | ō māl-matā-rū                      |
| <i>his-own</i>              | <i>father-to</i>      | <i>said,</i>          | <i>‘father.</i>                   | <i>what</i>           | <i>to-me will-come,</i> | <i>that the-property-of</i>        |
| vētō                        | manē                  | dē-nāk.’              | O-nē                              | ō-rē                  | māl-matā                | anu-mē vēt-dinō.                   |
| <i>share</i>                | <i>to-me</i>          | <i>give-away.’</i>    | <i>Him-by</i>                     | <i>his</i>            | <i>the-property</i>     | <i>them-among was-divided.</i>     |
| Wajī                        | nānakyā               | chhōrā                | thōḍā                             | danē-mē               | sē māl-matā             | gōlā kar-lidō,                     |
| <i>And the-younger</i>      | <i>son</i>            | <i>a-few</i>          | <i>days-in</i>                    | <i>all</i>            | <i>wealth</i>           | <i>collected made,</i>             |
| wajī                        | ghaṇ-mē               | gyō.                  | Wajī                              | wattē                 | rē-tānī                 | wadhāl-panē-tī sē                  |
| <i>and a-far-land-in</i>    | <i>he-went.</i>       | <i>And there</i>      | <i>while-remaining</i>            | <i>debauchery-by</i>  | <i>all</i>              |                                    |
| pīsā                        | wadā-dēnō.            | Janā                  | ō-nē                              | sē                    | pīsā                    | kharach kar-nākō,                  |
| <i>money</i>                | <i>he-squandered.</i> | <i>When</i>           | <i>him-by</i>                     | <i>all</i>            | <i>money</i>            | <i>expended was-made-entirely,</i> |
| janā                        | ō                     | dēs-ma                | mōṭhō                             | kāl                   | paḍ-gō,                 | jē-na tō-nē vėlā paḍ-gē;           |
| <i>then that country-in</i> | <i>a-great</i>        | <i>famine</i>         | <i>fell,</i>                      | <i>by-which</i>       | <i>him-to</i>           | <i>want fell;</i>                  |
| aji                         | ū                     | gyō,                  | aji                               | ō                     | dēs-rē                  | ēkhāḍī bhalē māṇas-jērē pagēli     |
| <i>and he went,</i>         | <i>and that</i>       | <i>country-in-of</i>  | <i>a</i>                          | <i>rich</i>           | <i>man-near</i>         | <i>servant</i>                     |
| ryō.                        | Wajī                  | ō-nē                  | sūrī                              | charāy-nē             | āp <sup>a</sup> nē      | khētē-mē ō-na                      |
| <i>remained.</i>            | <i>And him-by</i>     | <i>swine</i>          | <i>feeding-for</i>                | <i>in-his-own</i>     | <i>field-in</i>         | <i>as-for-him</i>                  |
| mēlyō.                      | Wajī                  | jakō                  | sūr                               | bhaskō                | khādō,                  | ō bhaskā-tī ō-nē                   |
| <i>he-was-sent.</i>         | <i>And what</i>       | <i>the-swine</i>      | <i>chaff</i>                      | <i>ate,</i>           | <i>that</i>             | <i>chaff-with him-to</i>           |
| ō-rā                        | pēt                   | khushī-tī             | bharā-jātō.                       | Ajī                   | ō-na                    | na-kōi dinō.                       |
| <i>his-own</i>              | <i>belly</i>          | <i>happiness-with</i> | <i>he-would-have-been-filled.</i> | <i>And him-to</i>     | <i>no-one</i>           | <i>gave.</i>                       |

Janā ū sudē-mā āyō, janā ū kyō, 'mhārē bāpē-rē nōk<sup>a</sup>rē-mē-tī  
*When he sense-in came, then he said, 'my father-of servants-in-from*  
 kat<sup>a</sup>rā-k rōj-dār ād<sup>a</sup>mī-na pēt bhar aji man-maktō bāṭī malī-jāy,  
*how-many-veryly hired men-to belly full and to-spare bread is-got,*  
 aji mē bhukē-tī marū-chhū. Mē uṭhī-chha, aji mārē bāpē-kanē  
*and I hunger-by dying-am. I will-arise, and in-my father-in-vicinity*  
 jāhyū-chha, aji ō-na kahēn, "bāpū, mē Bhag<sup>a</sup>wānē-rē-par ān  
*will-go, and him-to I-will-say, "father, I God-of-on and*  
 tār-āga pāp kidō-chhū, waji aji-tī tārō bēṭō kahwānō mē  
*thee-before sin done-have, and to-day-from thy son to-be-called I*  
 āchhō kō-nī. Tārē rōj-dār mān<sup>a</sup>sē-mē-tī manē ēk rōj-dār kar."'  
*good at-all-not(-am). Thy hired men-in-from me one hired make."'*  
 Aji ū uṭhō, aji ō-rē bāpē-śāmō āyō. Paṇ janā ū  
*And he arose, and him-of father near came. But when he*  
 ghaṇ-mē-hī vēṭō ō-rō bāp ō-na dēkhō; waji kīw āw-gī;  
*distance-in-even was his father him saw; and compassion came;*  
 waji dhātō; waji ō-rō gaḷā-ma paḍ-gō, aji ō-na chhumō. Aji  
*and he-ran; and his neck-on he-fell, and him he-kissed. And*  
 chhōrā ō-na kahē, 'bāpū, Bhag<sup>a</sup>wānē-rē-par aji tār-āga mē pāp  
*the-son him-to says, 'father, God-of-on and thee-before I sin*  
 kidō-chhū, waji aji-tī tārō bēṭō kahwānō mē āchhō kō-nī.'  
*done-have, and to-day-from thy son to-be-called I good at-all-not(-am).'*  
 Paṇ bāp āp<sup>a</sup>nē nauk<sup>a</sup>rē-nē kyō, 'ghaṇō āchhō kap<sup>a</sup>dā māgā,  
*But the-father his-own servants-to said, 'very good robe bring,*  
 aji ō-na ō peh<sup>a</sup>rāw; aji ō-rē hātē-mē viṭhī ghāl, waji ō-rē  
*and him-to it put-on; and on-his hand-on a-ring put, and on-his*  
 pagē-mē jōḍā ghāl; waji ō laṭ kēḷā war-liyā aji ō-na kāṭ-nākh;  
*foot-on shoes put; and that fatted calf bring-here and it slaughter;*  
 waji ō-na khāū-chha ān khush hōū-chha; kaḷ<sup>a</sup>kī ā mārō chhōrā  
*and it we-eat and happy become; because this my son*  
 mar-gō-thō, waji pharan bach-gō; ū gamā-gō-thō, waji lābhō.' Waji  
*dead-gone-was, and again escaped; he lost-gone-was, and was-got.' And*  
 tē chain karē lāg.  
*they rejoicing to-do began.*

Aji ō-rē mōṭhō chhōrō khētē-mē vēṭō-tō. Waji janā ū  
*And him-to the-elder son field-in becoming-was. And when he*  
 āyō waji gharī-tōḍē nik<sup>a</sup>lī pūch-gō, janā nāch-tamāsō ō-nē  
*came and the-house-to near arrived, then dancing-festival him-to*  
 āṭ-āyō. Waji ō-nē nauk<sup>a</sup>rē-mē-tī ēkē-na bulāyō,  
*sound-came. And him-by servants-in-from as-for-one he-was-called,*  
 waji ū-na puchhyō, 'ī kaśō-rō chha?' Waji ū ō-na kahē,  
*and as-for-him he-was-asked, 'this what-of is?' And he him-to says,*

tārō bhāi āyō-chha, wājī tārē bapē-nē laṭā kēldū-na kāṭō-chha,  
*thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,*  
 kaḷ-kī ū hasī-khusī-sō tō-na maḷ-gō.' Wājī ō-na rish āw-gō  
*because he safe-and-sound him-to has-been-met.' And him-to anger came*  
 wājī gharē-mē jāy-nī. Kaḷ-kī ō-rē bāp bhār āyō,  
*and the-house-in he-goes-not. Therefore him-to the-father outside came,*  
 aji ō-na sam<sup>a</sup>jāyō. Wājī ū ō-rē bāpē-nū watār dē-tānī  
*and him-to remonstrated. And he his father-to answer while-giving*  
 kahē, 'dēkh, mē ēāt<sup>a</sup>rā waras tārē sēwā kidō, wājī mē kōyē  
*says, 'see, I so-many years to-thee service did, and I at-any*  
 ghaṭ<sup>a</sup>kā-r-upar tārō hukūm mōḍō kō-nī, aji hī manē tū  
*time-of-on thy order disobeyed at-all-not, and yet to-me thou*  
 na-karhāi bak<sup>a</sup>rā-ra pilā dinō kī mē mārē dōstē-rē barābar  
*not-ever a-goat-of young-one gavest that I my friends-in-of with*  
 ānand karū-chha. Paṇ jē-na tārō māl-matā kach<sup>a</sup>nī-nē warāḍ-dinō,  
*rejoicing make. But by-whom thy property harlots-to was-squandered,*  
 ā tārō chhōrō ātē barābar ō-rē karitā<sup>ā</sup> laṭ kēldū tu  
*this thy son on-coming with him-for for fatted calf thou*  
 kāṭō-chha.' Wājī ū ō-na kēhō, 'chhōrā, tū nēh<sup>a</sup>mī mārē dhyā  
*slaughtered-hast.' And he him-to said, 'son, thou always to-me near*  
 chhī, wājī mārō jē-kōi chha, tē sārō tārō chha. Wājī āpaṇ ānand  
*art, and mine whatever is, that all thine is. And we rejoicing*  
 karū-chha, aji sakhī hōū-chha, ī āp<sup>a</sup>nē-nē āchhō chha, kaḷ-kī ā tarō  
*make, and happy become, this us-to good is, because this thy*  
 bhāi mar-gō-thō, wājī pharī bach-gō; aji ū gamā-gō-thō, wājī  
*brother dead-gone-was, and again escaped; and he lost-gone-was, and*  
 lābhō.  
*was-found.'*

[No. 2.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

## SPECIMEN II.

Bāp bēṭā-rō jhag<sup>a</sup>ḍō vē-gō. Bāpē-phērana bēṭā risān  
*A-father son-of quarrel occurred. The-father-with the-son being-angry*  
 chalō-gō. Yāḍī manāī, 'bēṭō, hōṭō pharī ā-jō.' Yāḍī-rō  
*went-away. The-mother remonstrated, 'son, back again come.' The-mother-to*  
 kō-nī mānō. Bēṭō risāyō-tisāyō ḍag<sup>a</sup>rō-chālō. Wan-wāsē-nē  
*at-all-not he-heeded. The-son being-very-angry went-forward. A-foreign-land-to*  
 ḍag<sup>a</sup>rō-chālō. Janā jarā-sēkō āg chalō-gō, janā jam<sup>a</sup>nī bājū  
*he-went-forward. When a-little-distance ahead he-went, then right side*  
 mōr<sup>a</sup>dā tōkē, ān ḍāī bājū sāī bōlī. Āg dēkhū tō  
*a-peacock screams, and left side a-jackal howled. In-front he-saw verily*  
 ēk wāṭ chhō minā-rī sukhē-rī vēti-tī. Dus<sup>a</sup>riyē wāṭ tinē  
*one road six months-of happiness-of being-was. Another road three*  
 minā-rī dukhē-rī vēti-tī. Bēṭō sukhē-rī wāṭ chhōḍ  
*months-of sorrow-of being-was. The-son happiness-of road abandoning*  
 dukhē-rī wāṭ gyō. Ag dēkhū tō wāgh<sup>a</sup>dā sutōrō vērō-chha  
*sorrow-of road went. Ahead he-saw indeed a-tiger asleep lying-is.*  
 Ō uṭhō kyō kī, 'bēṭā, kimē-rē chalō?' Bēṭō kyō kī,  
*He arose said that, 'son, where-to do-you-go?' The-son said that,*  
 'wan<sup>a</sup>wās-na jāū-chhū.' Wāgh<sup>a</sup>ḍō kyō kī, 'wan<sup>a</sup>wās-nō kim  
*'a-foreign-land-to going-I-am.' The-tiger said that, 'foreign-land-to why*  
 jāw-chhī? dī-dī hāt atta dēkhā.  
*going-art-thou? two-two (i.e. one or two each) hands (i.e. feats) here show.*  
 Pahili-rē chōṭ tū-hī kar, rē bēṭā.' Ō kyō kī, 'pahili-rē  
*At-the-first blow thou-verily act, O son.' He said that, 'at-the-first*  
 chōṭ tū-hī kar, māmā.' Ākhērī-rī wāt bēṭā chōṭ kidō,  
*blow thou-verily act, O-maternal-uncle.' End-of affair the-son blow made,*  
 paṇ chhaḷ-gī. Uṭhō-rī wāgh<sup>a</sup>dā pak<sup>a</sup>ḍārē lidō, ān ū-nā māri-nākhō.  
*but missed. Uprose the-tiger seized took, and him killed.*

## FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son ; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, ' child, return back ; ' he did not heed his mother, but being angry and indifferent went forth ; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left.<sup>1</sup> He then looked before him ; and saw one road of six months resulting in happiness ; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, ' child, where are you going ? ' The boy said, ' I am going to a distant country. ' The tiger said ' what do you go for to a distant country ? Show me your skill in fighting once or twice here. Child, begin you with the first stroke. ' The boy said, ' no nunkey, you begin with the first stroke. ' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

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<sup>1</sup> These are unlucky omens.

[No. 3.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

LABHĀNĪ OR WANJARĪ.

(BERAR.)

## SPECIMEN III.

## TWO LABHĀNĪ SONGS.

## I.

Sāchō Sēwābhāyā.

*True Sēwābhāyā.*

Tā-rē kāchē kachan-rī kāyā.

*Him-to crystal gold-of body.*

Sēwābhāyā vē-gō.

*Sēwābhāyā having-been-is-gone.*

Sūkā-nē gādī dē-gō.

*Sūkā-to throne having-given-he-went.*

Jētā-nē parasan vē-go.

*Jētā-to pleased having-been-he-went.*

Bhāyā dōlat jōdō.

*Sēwābhāyā wealth accumulated.*

Tā-rē Tuḷārām chha ghōdō.

*Him-to Tuḷārām is horse.*

Dachchhā dōlat bhārī.

*Prosperity wealth great.*Nāgārō āb<sup>a</sup>dāgīrī.*Drums umbrellas.*Mēh<sup>a</sup>madyā gāvē dhādī.*Mēh<sup>a</sup>madyā sings the-bard.*

Jē-na ān dhan dēnō bhārī.

*Whom-to food wealth is-to-be-given much.*

## II.

Bāgh·bagīchyā dharamē-rī bāwadī,

*Grove(-and)-garden virtue-of a-well,*

Jattē barājē purō Rām.

*Where shines the-great Rām.*

Rām tō-nē āchhō kariyō nyāhāl. (1)

*Rām thee-to good may-make prosperity. (1)*

Sattatē-rī Sitā, pattē-rō Lachh<sup>a</sup>maṇā,  
*Chastity-of Sītā, faithfulness-of Lakshman,*  
 Hanumān jōdhā tāre sāt.  
*Hanumān warrior of-thee with.*  
 Rām tō-nē āchhō kariyō nyāhāl. (2)  
*Rām thee-to good may-make prosperity. (2)*

Nahī-tō dhōkī dōrī dōrī Dārakā.  
*Not-veryly pilgrimage twice twice (to-)Dwārakā.*  
 Haradē-mē warasō Bhagawān.  
*The-heart-in dwells God.*  
 Bālā-jī-nī Dārakā, Kisin-jī-nī Dārakā.  
*Bālā-jī-of Dwārakā, Kṛishṇ-jī-of Dwārakā.*  
 Rām tō-nē āchhō kariyō nyāhāl. (3)  
*Rām thee-to good may-make prosperity. (3)*

Dharamitō Bābā Bālā-jī sādār,  
*Dharamitō Bābā Bālā-jī-of devotee,*  
 Bhar bhar pasī dē-chha dān.  
*Full full handfuls giving-is gifts.*  
 Rām tō-nē āchhō kariyō nyāhāl. (4)  
*Rām thee-to good may-make prosperity. (4)*

## FREE TRANSLATION OF THE FOREGOING.

### I.

(A poem in honour of Sēwābhāyā, a Labhāṇā hero.)

There was Sēwābhāyā. His body was brilliant as silver and gold.  
 Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tuḷārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mehmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.



## II.

*(In praise of Dharmītō Bābā, who planted a grove and built a masonry well.)*

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sītā the chaste, Lakshman the faithful, Hanumān the 'mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālājī,<sup>1</sup> the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmītō Bābā, the devotee of Bālājī, gives gifts in full handfals. May Rām endow thee with good prosperity.

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<sup>1</sup> Bālājī is the name given to the infant Kṛishṇa. Dwārakā is, I need hardly say, sacred to Kṛishṇa.

## LAMĀNĪ OF NASIK.

The Labhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LAMĀNĪ.

(DISTRICT NASIK.)

|                     |                                |                       |                         |                   |                  |               |      |
|---------------------|--------------------------------|-----------------------|-------------------------|-------------------|------------------|---------------|------|
| Chhān               | tō                             | tōḍ,                  | ṭāḍō                    | lādē-dō,          | rē               | Isarā.        |      |
| <i>Camp</i>         | <i>verily</i>                  | <i>having-broken,</i> | <i>bullock-herd</i>     | <i>load,</i>      | <i>O</i>         | <i>Isarā.</i> |      |
| Chhān               | tō                             | tōḍ,                  | ṭāḍō                    | lādē-dō           | lādē-dō          | ra.           | (1)  |
| <i>Camp</i>         | <i>verily</i>                  | <i>having-broken,</i> | <i>bullock-herd</i>     | <i>load</i>       | <i>load</i>      | <i>O.</i>     | (1)  |
| Chōḍō               | sō                             | dēkhan,               | ṭāḍō                    | ḍhāl-dō,          | rē               | Isarā.        |      |
| <i>The-plain</i>    | <i>that</i>                    | <i>having-seen,</i>   | <i>the-bullock-herd</i> | <i>let-loose,</i> | <i>O</i>         | <i>Isarā.</i> |      |
| Chōḍō <sup>1</sup>  | sō                             | dēkhan,               | ṭāḍō                    | ḍhāl-dō,          | ḍhāl-dō          | ra.           | (2)  |
| <i>The-plain</i>    | <i>that</i>                    | <i>having-seen,</i>   | <i>the-bullock-herd</i> | <i>let-loose,</i> | <i>let-loose</i> | <i>O.</i>     | (2)  |
| Aḍā-mōḍā-rō         | pālā                           | māḍē-dō,              | rē                      | Isarā.            |                  |               | (3)  |
| <i>Rooms-of</i>     | <i>bags</i>                    | <i>arrange,</i>       | <i>O</i>                | <i>Isarā.</i>     |                  |               | (3)  |
| Lāl                 | charuñjā                       | pāl                   | māḍē-dō,                | rē                | Isarā.           |               | (4)  |
| <i>Red</i>          | <i>stretching-with-strings</i> | <i>tent</i>           | <i>arrange,</i>         | <i>O</i>          | <i>Isarā.</i>    |               | (4)  |
| Ṭāṭ                 | palāṇ                          | pāṇi-mā               | nākhē-dō,               | rē                | Isarā.           |               | (5)  |
| <i>Saddle-cloth</i> | <i>saddle</i>                  | <i>water-in</i>       | <i>put,</i>             | <i>O</i>          | <i>Isarā.</i>    |               | (5)  |
| Bāpē                | bēṭā-rō                        | jhagaḍō               | māchiō,                 | rē                | Isarā.           |               | (6)  |
| <i>Father</i>       | <i>son-of</i>                  | <i>quarrel</i>        | <i>arose,</i>           | <i>O</i>          | <i>Isarā.</i>    |               | (6)  |
| Ābkē-rō             | pērḥō,                         | bēṭā,                 | jāyē-dō,                | rē                | Isarā.           |               | (7)  |
| <i>This-of</i>      | <i>year,</i>                   | <i>son,</i>           | <i>go-let,</i>          | <i>O</i>          | <i>Isarā.</i>    |               | (7)  |
| Ṭāṭ                 | palāṇ                          | pāṇi-mi-ti            | kāḍhē-lō,               | rē                | Isarā.           |               | (8)  |
| <i>Saddle-cloth</i> | <i>saddle</i>                  | <i>water-in-from</i>  | <i>out-take,</i>        | <i>O</i>          | <i>Isarā.</i>    |               | (8)  |
| Ghiyē               | gaḷē-na                        | ghōḍā                 | mēlē-dō,                | rē                | Isarā.           |               | (9)  |
| <i>Ghee</i>         | <i>molasses-for</i>            | <i>horses</i>         | <i>send,</i>            | <i>O</i>          | <i>Isarā.</i>    |               | (9)  |
| Chāwaḷ              | bharē-na                       | khāḍū                 | mēlē-dō,                | rē                | Isarā.           |               | (10) |
| <i>Rice</i>         | <i>filling-for</i>             | <i>bullock</i>        | <i>send,</i>            | <i>O</i>          | <i>Isarā.</i>    |               | (10) |
| Ḍāhī-sāṇē-nē        | bhēḷa                          | karē-lō,              | rē                      | Isarā.            |                  |               | (11) |
| <i>Wise-men-of</i>  | <i>collection</i>              | <i>make,</i>          | <i>O</i>                | <i>Isarā.</i>     |                  |               | (11) |

<sup>1</sup> Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

- Dāhi-sāñi-na bhēla karē-lō, rē Isarā. (12)  
*Wise-women-of collection make, O Isarā. (12)*  
 Āb ghiyē gaḷē-rē ghōḍā āwa-gē, rē Isarā. (13)  
*Now ghee molasses-of horses are-come, O Isarā. (13)*  
 Chāwaḷ bharē-na khādū āvē-gō, rē Isarā. (14)  
*Rice filling-for bullock is-come, O Isarā. (14)*  
 Bir balāyan-na nāwaṇ mēlē-dō, rē Isarā. (15)  
*Women calling-for a-barber send, O Isarā. (15)*  
 Sāyiyē-thāwar sādī tāñē-lō, rē Isarā. (16)  
*On-Saturday the-veil stretch, O Isarā. (16)*  
 Pāch ghaḍawā-rē ghōṭā ghōḷē-lō, rē Isarā. (17)  
*Five jars-of bhang-sherbet compound, O Isarā. (17)*  
 Pāch lōṭa-rē garu-rō mēlē-dō, rē Isarā. (18)  
*Five pots-of the-priest-of send, O Isarā. (18)*  
 Dāhē-sāñē-rō wachan māḡē-lō, rē Isarā. (19)  
*Wise-men-of blessing ask, O Isarā. (19)*  
 Āchhē jagatērō maḷawō jīmāḍō, rē Isarā. (20)  
*Well make-arrangements the-guests feed, O Isarā. (20)*

### FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhānā hero Isarā. In the first verses he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.'

(Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.<sup>1</sup> Make five jarfuls of *bhang*-sherbet, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

<sup>1</sup> Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sārī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

# LAMĀNĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamānī of the Bombay Deccan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māṭī-r*, for *māṭī-ra*, to a man.

[No. 5.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LAMĀNĪ.

(DISTRICT BELGAUM.)

|                      |                |                    |                        |                         |                   |                      |                      |
|----------------------|----------------|--------------------|------------------------|-------------------------|-------------------|----------------------|----------------------|
| Ekē                  | māṭī-r         | dī                 | bēṭā                   | vētē-tē.                | Ōnō-r-māyī        | nān <sup>a</sup> kyā | bēṭā                 |
| <i>One</i>           | <i>man-to</i>  | <i>two</i>         | <i>sons</i>            | <i>were.</i>            | <i>Them-of-in</i> | <i>the-younger</i>   | <i>son</i>           |
| bāpē-na              | kyō,           | ‘bāp,              | tārō                   | mālē-māy-ti             | manṇa             | āy-rō                | vētō                 |
| <i>the-father-to</i> | <i>said,</i>   | <i>‘father,</i>    | <i>thy</i>             | <i>property-in-from</i> | <i>to-me</i>      | <i>coming-of</i>     | <i>share</i>         |
| manṇa                | dē.’           | Bāpū               | ōnō-r-māyī             | ō-rō                    | mālē              | pāḍ-dīnō-chhē.       | Nān <sup>a</sup> kyā |
| <i>to-me</i>         | <i>give.’</i>  | <i>The-father</i>  | <i>them-of-in</i>      | <i>him-of</i>           | <i>property</i>   | <i>divided.</i>      | <i>The-younger</i>   |
| bēṭā                 | ō-rō           | vētō               | lēna                   | ghaṇ-mē                 | malkē-na          | jana                 | ghaṇ                 |
| <i>son</i>           | <i>him-of</i>  | <i>share</i>       | <i>having-taken</i>    | <i>far-in</i>           | <i>country-to</i> | <i>having-gone</i>   | <i>many</i>          |
| dāḍ                  | kō-nī          | hōyē-tō.           | Atarājya-mā            | ū                       | anāḍī             | vēna                 | ō-rō                 |
| <i>days</i>          | <i>any-not</i> | <i>were.</i>       | <i>The-meantime-in</i> | <i>he</i>               | <i>riotous</i>    | <i>having-become</i> | <i>him-of</i>        |
| mālē                 | sē             | gamā-lidō.         | Ū                      | yū                      | kidō,             | jērē                 | pachya               |
| <i>property</i>      | <i>all</i>     | <i>squandered.</i> | <i>He</i>              | <i>thus</i>             | <i>did,</i>       | <i>then</i>          | <i>afterwards</i>    |
| malkē-mā             | mōṭō           | kāl                | paḍana                 | onna                    | garibī            | āw-gi.               |                      |
| <i>country-in</i>    | <i>great</i>   | <i>famine</i>      | <i>having-fallen</i>   | <i>to-him</i>           | <i>poverty</i>    | <i>came.</i>         |                      |

### LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

### LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindī of that district. Indeed, the Eastern Hindī element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindī genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tarī-r bhāī*, thy brother. This *r* is even added to the adverb *ōtē*, there, so that we have *ōtē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānī* or *thānē*, as in *galō-thānī*, on the neck. *Thānī* is literally the Gujarātī *thānē*, having been, and it, as well as the cognate form *chhānē* or *chhānī*, formed from the verb *chhē*, he is, is used to make conjunctive participles, as in *uṭh-chhānē*, having arisen; *dēkh-thānē*, having seen; *daur-thānī*, having run. So in Berar we had *dē-tānī* (for *dē-thānī*), on giving.

The verb substantive is conjugated as follows :—

#### Present.

|   | Sing.              | Plur.              |
|---|--------------------|--------------------|
| 1 | <i>chhū</i>        | <i>chhā</i>        |
| 2 | <i>chhai, chhē</i> | <i>chhō, chhē</i>  |
| 3 | <i>chhai, chhē</i> | <i>chhai, chhē</i> |

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

|   | Sing.          | Plur.                       |
|---|----------------|-----------------------------|
| 1 | <i>chhukan</i> | <i>chhūk<sup>a</sup>ran</i> |
| 2 | .....          | <i>chhīk<sup>a</sup>ran</i> |
| 3 | .....          | <i>chhīk<sup>a</sup>ran</i> |

The word for 'was,' 'were' is *achchhē* or *chhē*. The Eastern Hindī *rahē* is also common.

*Chhē* is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhē*, I am dying, and imperfects like *khāt-chhē*, they

were eating, we have it added to the simple past, as in *kahō-chhē*, he said; *gaya-chhē*, he went; *kāṭ-chhē*, he spent (time); so we have in the future *jawā-chhē*, we (I) will go; *kah<sup>a</sup>wā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike; *mār-chhō*, you will strike; and so on, besides *mārū-chhē*; *mārō-chhē*, and other forms.

Again *chhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants); and even to a verbal noun as in *rahanwārē-chhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānī*. We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nikāl-kō*, having taken out.

In one instance *kahō*, he said, is contracted to *kōh*.

Note the Rajasthānī method of forming casual verbs by adding *ṛ*, as in *rakhārō*, kept.

[ No. 6.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABHANĪ OR BANJĀRĪ.

(DISTRICT MANDLA.)

Kōi ād<sup>a</sup>mī-kēr dī chhōrā achchhē. Un-mē-sē nān<sup>a</sup>kiyā  
*A-certain man-of two sons were. Them-in-from the-younger*  
 bāp-sē kahō-chhē ‘ai bāū, dhan-madhē jō-jō hamār bātō  
*the-father-to said, ‘O father, the-wealth-in whatever my share*  
 haūi sō hamē dēnē.’ Tab ū ap<sup>a</sup>nō dhan bāt<sup>ā</sup> dīnō.  
*will-be that to-me (is-)to-be-given.’ Then he his-own wealth dividing gave.*  
 Thōrō dīn gaya-chhē ki nān<sup>a</sup>kiyā chhōrā sārī kuchh sakalē-kēr  
*A-few days passed that the-younger son all whatever collected-having*  
 dūr muluk ḍagar-gayō, aur ṭē bad<sup>a</sup>māsi-mē dīn kāt-chhē ap<sup>a</sup>nō  
*a-far country went, and there riotous-conduct-in days spent his-own*  
 dhan khō-dīnō. Jab ū suganī kharch-kar-nākō tab us mulk-mō  
*wealth squandered. When he all had-expended then that country-in*  
 khūb kāl paṛō, aur ū khūb garib hō-gaō; aur ū ū mulk-kē  
*great famine fell, and he very poor became; and he that country-of*  
 rahan<sup>a</sup>wārē-chhē madhē ēk-kē yahā rah<sup>a</sup>wā-chhē. Jō ō-nē ap<sup>a</sup>nō  
*inhabitants among one-of near remained. Who him his-own*  
 khēt-mē sūr charāy-lē mēlō-chhē. Aur ū un chhīmiyō-sē jōn  
*field-in swine grazing-for sent. And he those husks-with which*  
 sūr khāt-chhē āpan pēt bhāran-chhē. Kōi kō-nī dēwō-  
*swine eating-were his-own belly for-filling-was. Anybody at-all-not giving-*  
 rahē. Tab u-nē khabar bhāi, aur ū kahō, ‘hamār bāp-kē  
*was. Then him-to senses came, and he said, ‘my father-to*  
 katrā-k bhūtiyō-kē khānā-sē wār<sup>a</sup>sīk bātī hē-gī, aur ham bhūkhō  
*how-many labourers-of eating-than more bread became, and I of-hunger*  
 marī-chhē. Ham uṭh-chhānē jāwā-chhē bāp ḍāhar, aur ō-nē  
*dying-am. I arising will-go father near, and him-to*  
 kah<sup>a</sup>wā-chhā, “hē bāū, ham-nē Bādāl-kē ul<sup>a</sup>tā aur āp-kē mun-ḍhāngē  
*I-will-say, “O father, me-by Heaven-of against and your in-presence*  
 pāp kīdō-chhē; aur ham tār chhōrā kahān lāyak kō-nī chhā,  
*sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),*  
 tār nōkar-kē ēk-kē barābar rakhār.” Ū uṭh-thānī ap<sup>a</sup>nō bāpō  
*thy servants-of one-of equal keep (me).” He arisen-having his-own father*  
 ḍhāi ḍag<sup>a</sup>rō. Par ū alagī dūr rahō ō-rō bāū ū-ūpar dēkh-thānē  
*near went. But he yet far was his father him-upon seeing*

dayā      rakhārō,      daur-thānī      galō-thānī      lapat-kē      chūmō.  
*compassion      did,      run-having      neck-on      having-stuck      kissed(him)*  
 Chhōrā      ō-nē      kōh, 'hē      bāū,      Swarg-kē      bīruddh      aur      tumhār      mun-  
*The-son      him-to said, 'O      father,      Heaven-of      against      and      your      in-*  
*dhāngē      pāp      kīdī-chhā.      Ab      ham      tār      lar<sup>a</sup>kā      kahān      lāyak      kō-nī*  
*presence      sin      done-was.      Now      I      thy      son      to-be-called      fit      at-all-not*  
*chhā.'*      Par      bāū      ap<sup>a</sup>nō      chākar-nē      kōh, 'achhō-mē      achhō  
*am.'*      But      the-father      his-own      servants-to      said, 'good-among      good  
 kap<sup>a</sup>rā      nikāl-kō      ō-nō      pah<sup>a</sup>rā-dō;      ōtē-r      hāthē      ūtī      aur  
*robe      having-taken-out      him-on      put;      there-of      in-hand      a-ring      and*  
 pagē-mē      pan<sup>a</sup>hī      pah<sup>a</sup>rā-dō;      aur      tājā      bāṭī      kar-chhē,      aur      ham      khāvē  
*feet-in      shoes      put;      and      ready      bread      make,      and      we      may-eat*  
 aur      khuṣyālī      karē.      Ī      hamār      chhōr      mar-gaō,      aur      phiran  
*and      merriment      may-make.      This      my      son      was-dead,      and      again*  
*jī-āyō;      khō-gaō,      phiran      mil-gaō.'*      Tab      ōū      khuṣyālī      karan  
*to-life-came;      was-lost,      again      is-found.'*      Then      they      merriment      to-do  
 lāgō.  
 began.

Ō-nō      mōṭō      chhōrā      khēt-mē      rahō.      Jab      ū      ātō-rahō      gharē      dhāi  
*His      elder      son      field-in      was.      When      he      coming-was      house      near*  
 pahuchō-gaō,      tab      gājā-bājā      aur      nāchā-kē      ō-r      āwāj      sam<sup>a</sup>rō,      aur  
*reached,      then      music      and      dancing-of      that-of      sound      he-heard,      and*  
 ū      ap<sup>a</sup>nō      chākar-madhē      ēk-lā      bulā-kē      pūchhō-chhē, 'Ī      kaii  
*he      his-own      servants-among      one-to      called-having      asked,      'This      what*  
*chhē?'*      Ū      ō-nē      kahō, 'tārō      bhāi      āi-chhē;      aur      tumhār      bāū  
*is?'*      He      him-to      said, 'thy      brother      come-is;      and      your      father  
 barā      bhōjan      banāyē-chhē;      ē-rē-wāstē      kī      ī      chhōrā      achchhō      rahai.'  
*great      feast      prepared-has;      this-of-for      that      this      son      well      is.'*  
 Par      ū      rīs      kīdō      aur      andar      jānō      kīnō      na      chāhō.      Ē-r-wāstē  
*But      he      anger      did      and      in      going      to-do      not      wished.      This-of-for*  
 ō-rō      bāū      manānō      lagō.      Ō-rī      bāū-sē      jabāb      dīnā, 'dēkh,  
*his      father      to-remonstrate      began.      His      father-to      answer      (he)-gav,      'see,*  
*it<sup>a</sup>nā      baras      tārī      sēwā      kar<sup>a</sup>tē-hō,      aur      tārō      hukum      kadhī      nanī*  
*so-many      years      thy      service      doing-(I-)am,      and      thy      order      ever      not*  
*tārō,      aur      āp      mannē      kō-nō      dīnō,      bak<sup>a</sup>rā      na      dīnō,*  
*(I-)disregarded,      and      you      to-me      anything-not      gave,      a-goat      not      gave,*  
*kī      ham      ap<sup>a</sup>nē      dōs<sup>a</sup>dārō      sāthē-r-māhē      khuṣī      rahē-tē;      ī      tārō-r*  
*that      I      my-own      friends      with      merry      might-be;      this      thy*  
*chhōrā      kas<sup>a</sup>bī-r      sāthō-r      rahō-kē      tārō      dhanō      khān-nakhā,      jānā      ū*  
*son (who)      harlots-of      with-of      living      thy      wealth      devoured,      when      he*  
*āyō      tabhī      ō-r-wāstē      barō      khānō      banāyē-chhē.'*      Bāp      ō-nē  
*came      then-even      him-of-for      a-great      feast      prepared-is.'*      The-father      him-to



kahō, 'hē chhōrā, tū sārō din hamār saṅg banō rahiyō; jō  
*said, 'O son, thou all day of-me with at-ease hast-lived; what*  
 hamār chhē, sō tārō chhē; khuśī-karū-kar rahiyā, kī ī  
*mine is, that thine is; merry-making let-us-live, for this*  
 tarī-r bhāī mar-gaō, aur phir jī-āyō; khō-gaō, phiran  
*thy brother was-dead, and again to-life-came; was-lost, again*  
 mil-gaō.'  
*is-found.'*

## LABHĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōṛiyā-rī māṣ*, the mother of the children; *kuṛmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bām'nā-dī* (for *-dē*) *ghar*, in the house of a Brāhmaṇ; *kē-dā bāṇā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dē*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nī*, *puttā-nī*, to the son (or sons); *u-nē putā-nē*, to her son; *puttā-nī chalā-gyā*, by the six sons it was gone, the six sons went away; *jē-nī*, by whom; *khāṇā-nū*, for eating; *dharī-nō*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yādī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i.e.* *whē*) for 'was.'

[No. 7.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ēk rājā rah-vē. U-dē sat laṛ'kē rah-vē. Jidu  
*A-certain king there-lived. Him-to seven sons there-were. When*  
 mah'lyā-par chaṛhū-gyā bāṇā phēkyā, tō kē-dā tō  
*on(-the-terrace-of)-the-palace they-mounted arrows they-threw, then some-of indeed*  
 rājā-ghar gyā, kē-dā kumhārā-par gyā, aur kē-dā bāṇā  
*on-king's-house went, some-of potter('s-house)-on went and some-of arrows*  
 jōgyā-pai gyā, kē-dā tēliyā-pai gyā, ēk bām'nā-dī  
*jogī('s-hut)-on went, some-of oil-monger('s-house)-on went, one Brāhmaṇ-of*  
 ghar gyā, kē-dā kuṛmī-rā ghar gyā, kē-dā vyāpārī-  
*on-house went, some-of Kurmī-of on-house went, some-of on-a-tradesman's-*  
 ghar gyā. Tēliyā-kā ghar lōṛī hī, u-dyā byāw huī-gaī;  
*house went. The-oil-monger's on-house a-girl was, her-of marriage became;*  
 kuṛmiyā-ghar lōṛī hī, u-dyā byāw huī-gyā; vyāpārī-ghar  
*in-the-Kurmī's-house a-girl was, her-of marriage became; in-the-trader's-house*

lōṛī hī, u-dyā bhī byāw huī-gyā; kumārā-ghar ēk lōṛī hī,  
*a-girl was, her-of also marriage became; in-the-potter's-house one girl was,*  
 u-dyā bhī byāw huī-gyā; bam'nā-ghar lōṛī hī, u-dyā bhī  
*her-of also marriage became; in-the-Brāhmaṇ's-house a-girl was, her-of also*  
 byāw huī-gyā; rājā-ghar lōṛī huī, u-dyā bhī byāw  
*marriage became; in-the-king's-house a-girl was, her-of also marriage*  
 huī-gyā; aur jōgiyā ithē bād'rī hī, u-dyā bhī byāw  
*became; and the-jōgī near a-female-monkey was, her-of also marriage*  
 kitā. Jad lōṛiyā-rī māṁ sattē ghar khānā-nū  
*was-made. When the-children-of the-mother the-seven to-house eating-for*  
 gai, jad u-raī bōli kē, 'chbē-nō tō lōṛiyā byāhī,  
*went, then she said that, 'six-to surely girls have-been-married,*  
 ēkā putā-nō bād'rī byāhī.' Tō u-dē ghar khānā-nū  
*one son-to a-female-monkey is-married.' Then his in-house eating-for*  
 gai. U-dē khānā-dānā pakāyā. Jad u-raī u-nē putā-nē bōli  
*she-went. Her-for the-food was-prepared. Then she her son-to said*  
 kē, 'tēri ōrat kitthī?' Jadū ū lēnā-nū gyā. Bād'rī-nū  
*that, 'thy wife where-is?' Then he bringing-for went. The-female-monkey-to*  
 kandhē-par dharī-nō āyā. Bād'rī yānī khōli  
*shoulder-on taken-having he-came. The-female-monkey female outer-covering*  
 utār-niti aṇ asal parī nik'li-āi. Phir wō dōṇū bhēryā baiṭhī-kē  
*took-off and a-real fairy came-out. Then they both together sat-having*  
 sāsū-nuwā khānā khāyā. Jadī wō uṭhī ghar gai, jadī  
*mother-in-law-with food ate. When she arising house went, then*  
 wō bōli kē, 'chhē putē-nī ōratē āyī-thīyā, u-nē khānā-dānā achchhā  
*she said that, 'six sons-of wives have-come, by-them food-etc. good*  
 nahī pakāyā, aru wō ēkā putā-dī ōrat khānā-dānā asal pakāyā.'  
*not was-cooked, and that one son-of wife food excellent prepared.'*  
 Phir u-dē pās mahal bādh'wāyā, aur chhē putā-nī dōyā dēs  
*Then her-of near a-palace was-built, and the-six sons-by another country*  
 chalā-gyā. Jē-nī yē bād'rī byāhī, jēriyē tō  
*it-was-gone. Whom-by this female-monkey had-married, by-her indeed*  
 mahal bādhāi kē uthē rahiyā. Bād'rīyā-dī asal parī  
*a-palace was-got-built and there they-lived. The-female-monkey-of a-real fairy*  
 huī-gī, aṇ tak'dīn nikaṇ'li.  
*became, and fate resulted.*

## FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's house, of another on a potter's, of another on an ascetic's, of another on an oil-monger's, of another on a

Brāhmaṇ's, of another on a Kurmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kurmī's daughter, another the merchant's, another the potter's, another the Brāhmaṇ's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

## LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattīsgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sābhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dihū*, I shall give, and *vīhai* (for *whaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[ No. 8.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ēk bahāg kōi jhādī-mē parō sūtō rahē. Ēkāēk khūb  
*A tiger a-certain forest-in fallen asleep was. Suddenly many*  
 undar ap'nō daurā-sē nikal-parō. Wō-rī ātē-sē bahāg  
*mice their-own hole-from emerged. Them-of sound-from the-tiger*  
 chamak-gau, wajī wō-rā pañjā ēk undar-par paṛ-gau. Rīsē-sē  
*started-up, and his-of paw one mouse-on fell. Anger-from*  
 ā-thānīn bahāg-nē wō-nē undar-kō mārē-nē man lagō-thō.  
*come-having the-tiger-by that-to mouse-to killing-for mind fixed-was.*  
 Undarā-nē arjī kīdō ka, 'āp ap'nī wajī mārō-  
*The-mouse-by petition was-made that, 'Your-Honour your-own and of-me-*  
 sāmū dēkh, mārī mārē-sē āp-rā kētārī-k baṛāi vīhai?'  
*before look, my killing-from Your-Honour-to how-much greatness will-be?*  
 Ī sāmā-thānīn bahāg undarā-nē chhōṛ-dīnō. Undarā-nē kauh,  
*This heard-having the-tiger the-mouse-to released. The-mouse-by it-was-said,*  
 'dhan mārī bhāg, dēkh-thānī chhōṛ-dīnō. Kōi dinē-par āpē-rā  
*'blessed my luck, seen-having I-was-released. Some day-on Your-Honour-of*  
 ī dayā-rā bad'lā dihū.' Ī sāmā-thānīn bahāg hāsō,  
*this mercy-of return I-will-give.' This heard-having the-tiger laughed,*  
 wajī jhādī-mē ḍagar gau. Kōi din pachhē ū jhārī-mōh  
*and the-forest-in way went. Some days afterwards that forest-in*  
 rahē-wārō-nē phādō lagāu-thānīn bahāg-nē phādāyō. Kuṅkar-kē wārī  
*the-dwellers-by a-noose fixed-having the-tiger noosed. Because-that he*  
 bar'dē-nē karāī-karāī mār-nāg'tō-tō. Bahāg phādā-sō  
*the-cattle when-when (i.e., now-and-then) killing-was. The-tiger the-noose-from*

nikaṛē wāstē khūb chāhō, tō kō-nī nikaṛ sakō, wajī wō  
*getting-out for much wished, but at-all-not get-out could, and he*  
 dukhē-r māri garaj'nē lāgō. Ū-j undar jō-kō bahāg chhōṛ-dinō-tō  
*grief-of dying to-roar began. That-very mouse whom the-tiger released-had*  
 ū garaj-nē sāmār-thānīn, 'ū mārō up'kār karō-wārō,' wā-rī bōli  
*that roar heard-having, 'that my benefit doer,' him-of voice*  
 balakh-lidō, wajī ḍhūḍh'tō ḍhūḍh'tō watē ān-pahūchō jatē bahāg phāḍō  
*recognized, and seeking seeking there arrived where the-tiger noosed*  
 paṛō-tō. Ū wā-rī chakhērī dātē-sō phāḍē-nē katar-nākhō, bahāg-nē  
*fallen-was. He him-of pointed teeth-with the-noose cut, the-tiger*  
 chhōṛ-lidō.  
*released.*

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### FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

### BANJARI OF THE UNITED PROVINCES.

The Labhānī of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khēri. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

## BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur:—

As in Northern Gujarat, a cerebral *l* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulk*, a country; locative, *mulkē-rē-māi*, in a country: *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk<sup>r</sup>rē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Āp* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows:—

|   | Sing.                      | Plur.                        |
|---|----------------------------|------------------------------|
| 1 | <i>chhū</i> or <i>chhē</i> | <i>chhā</i> or <i>chhē</i> . |
| 2 | <i>chhē</i>                | <i>chhō</i> or <i>chhē</i> . |
| 3 | <i>chhē</i>                | <i>chhē</i> , <i>chhāi</i> . |

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvī *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstānī *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhādā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.



[No. 9.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BANJĀRĪ.

(DISTRICT SAHARANPUR.)

## SPECIMEN I.

Ēk gāorā-rē di bittā thē. Unhō-māi-sē lōhar<sup>a</sup>kā-nē  
*One man-to two sons were. Them-in-from the-younger-by*  
 bāū-sē kahō, 'āi bāhu, manahī jō mālē-rō bātō  
*the-father-to it-was-said, 'O father, to-me what property-of share*  
 polhōchē-chhē, manēhē dē.' Jadhē ū-nō māl bāt  
*arrives, to-me give.' Then him-of the-property having-divided*  
 dīnō. Aur thōrā dīnō picchē lōhar<sup>a</sup>kā bittā-nē jamā  
*was-given. And a-few days afterwards the-younger son-by collection*  
 kar-thīn, ēk durē-rē mulkē-māi safar kīdhō, aur  
*made-having, a distance-of country-in journey was-made, and*  
 ūthē ap-rō māl badmāsī-mē khō-dīnō. Aur jadhē sārō  
*there his-own property misconduct-in was-lost. And when all*  
 kharach kar-dīnō, jadhē wōhō mulkē-rē-māi bārō kār  
*expended was-made, then that country-of-in a-great famine*  
 pārō. Aur ū jadhē kaṅgāl hō-gayō, aur ū-rē pās  
*fell. And he when needy became, and him-of near*  
 kāi bhī nā rahō, jad ū ēk kōrē-rē dhāi  
*anything even not remained, then he a landlord-of near*  
 jā lagō. Woh kōr ap<sup>a</sup>rā khētō-māi  
*having-gone attached-himself. That landlord his-own fields-in*  
 sūr chugāwā bhējō, aur ū-nē yeh bātē-rē chah<sup>a</sup>nā  
*swine to-feed sent, and him-by this thing-for wish*  
 thī kē un chudāū-sē jinhō-nē sūr khātē-thē ap-rō  
*was that those husks-with which the-swine eating-were his-own*  
 pēt bharē, par woh chhōrā-nē kōi nā dētō-thō.  
*belly he-may-fill, but that boy-to any-one not giving-was.*  
 Jadhē hōsh-māi ā-thīn kahō kē, 'mhārē bāū-re  
*Then senses-in come-having it-was-said that, 'my father-to*  
 kit<sup>a</sup>rā mehentiō-rē bāṭi thī, aur māi bhūkō marū-chhū.  
*how-many servants-to bread was, and I hungry dying-am.*  
 Māi ūth-thīn ap-rē bāū dhāi jāū-chhū, aur ūthē  
*I arisen-having my-own father near going-am, and there*

kēhū, "rē bāhu, maĩ thārō aur āsmānē-rō burō kidhō-chhē,  
*I-say, " O father, by-me thy and Heaven-of evil done-is,*  
 aur abhī yeh māfik kō-nī kē thārō biṭṭā keh<sup>a</sup>lāũ.  
*and now this like at-all-not that thy son I-may-be-called.*  
 Manahĩ ap-rē mehenti-rē wāgar banā." Jadhē ū ap-rē  
*Me thine-own servant-of like make."* Then he his-own  
 bāū-rē dhāĩ chāl lāyō, aur ū abhī dūr thō, jadhē  
*father-of near step brought, and he yet far was, then*  
 ū-rē dēkhin ū bāū-rē taras āyō, aur daur-thin  
*him-to having-seen that father-to compassion came, and run-having*  
 gōdī-māĩ lē-lidhō, aur barō pyār kidhō. Chhōrā-nē  
*lap-in he-was-taken, and much love was-made. The-son-by*  
 bāū-rē kahō kē, 'rē bāhu, maĩ thārō aur  
*the-father-to it-was-said that, ' O father, by-me thy and*  
 āsmānē-rō burō kidhō-chhē, aur abhī yeh māfik kō-nī  
*Heaven-of evil done-is, and now this like at-all-not*  
 kē thārō biṭṭā keh<sup>a</sup>lāũ.' Bāū-nē ap-rē nōk<sup>a</sup>rō-sē  
*that thy son I-may-be-called.' The-father-by his-own servants-to*  
 kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē  
*it-was-said that, 'good-than good robe out-bring, and him*  
 pērā-dēō; aur woh-rē hātē-rē-māĩ guṇṭhī, aur pagā-māĩ jūtā  
*clothe; and him-of hand-of-in a-ring, and feet-in shoes*  
 pērāō; aur ham khāwā aur khushī manāwā; kāk-rē  
*put-on; and we may-eat and happiness may-celebrate; because*  
 mhārō ohhōrō marō-thō, abē jī-gayō; herāy-gayō-thō, abē  
*my son dead-was, now became-alive; lost-gone-was, now*  
 pā-gayō-chhē.' Jadhē wō khushī karē lāgē.  
*got-gone-is.' Then they happiness to-do began.*  
 Ū-rō mōṭō biṭṭā khētē-māĩ thō. Jadhē gharē-rē  
*Him-of the-great son the-field-in was. When house-of*  
 dhāĩ āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē  
*near he-came singing-of and dancing-of noise was-heard. Then*  
 ēk nōk<sup>a</sup>rē-nē balā-thin pūchhō kē, 'ēi kāk karē-chhē?'  
*a servant-to called-having it-was-asked that, 'this what doing-are?'*  
 Uh ū-nē kahō kē, 'thārō bhaiyā āyō-chhē, aur  
*By-him him-to it-was-said that, 'thy brother come-is, and*  
 thārē bāū barī khātar kidhī-chhē, ēhē wāstē kē  
*thy father-(by) a-great feast made-is, this for that*  
 wōhō wōhō-nē rājī khushī pāyō-chhē.' Ū gusē hō-thin  
*he him-by well happy found-is.' He angry become-having*  
 ap<sup>a</sup>rē man-mē chāhō kē, māĩ nā jāũ? Jadhē ū-rē  
*his-own mind-in wished that, within not I-go? Then him-of*

|                        |                       |                    |                             |                     |                  |
|------------------------|-----------------------|--------------------|-----------------------------|---------------------|------------------|
| bāū                    | ā-thin                | uhē                | manāyō.                     | Ū                   | ap'rē            |
| <i>the-father-(by)</i> | <i>come-having</i>    | <i>to-him</i>      | <i>it-was-remonstrated.</i> | <i>He</i>           | <i>his-own</i>   |
| bāū-rē                 | kahō,                 | 'dēkh,             | at'rā                       | bar'sō-sē           | maĩ              |
| <i>father-to</i>       | <i>said,</i>          | <i>'see,</i>       | <i>so-many</i>              | <i>years-from</i>   | <i>I</i>         |
| karũ-chhũ;             | kadhō                 | thārō              | hukum                       | anārōkārī           | nā               |
| <i>doing-am ;</i>      | <i>ever-even</i>      | <i>thy</i>         | <i>order</i>                | <i>disobedience</i> | <i>not</i>       |
| eh                     | tē                    | kadhī              | ēk                          | bak'rī-rō           | bachchā          |
| <i>but</i>             | <i>by-thee</i>        | <i>ever</i>        | <i>a</i>                    | <i>goat-of</i>      | <i>young-one</i> |
| maĩ                    | ap'rē                 | milēwālō-rē        | sāth                        | khushī              | karũ.            |
| <i>I</i>               | <i>my-own</i>         | <i>friends-of</i>  | <i>with</i>                 | <i>happiness</i>    | <i>may-make.</i> |
| yē                     | thārō                 | bittā              | āyō,                        | jin                 | thārō            |
| <i>this</i>            | <i>thy</i>            | <i>son</i>         | <i>came,</i>                | <i>by-whom</i>      | <i>thy</i>       |
| udā-dīnō-chhē,         | tō                    | ū-rē               | wāstē                       | barī                | khātar           |
| <i>wasted-is,</i>      | <i>by-thee</i>        | <i>him-of</i>      | <i>for</i>                  | <i>a-great</i>      | <i>feast</i>     |
| Ū-rē                   | bāū                   | kahō               | kē,                         | 'tū                 | tō               |
| <i>Him-of</i>          | <i>father(-by)</i>    | <i>it-was-said</i> | <i>that,</i>                | <i>'thou</i>        | <i>verily</i>    |
| sadē                   | rahō-chhē,            | aur                | jō                          | kāĩ                 | mhārō            |
| <i>always</i>          | <i>remaining-art,</i> | <i>and</i>         | <i>what</i>                 | <i>ever</i>         | <i>mine</i>      |
| thārō                  | chhē.                 | Par                | khushī                      | manānō              | aur              |
| <i>thine</i>           | <i>is.</i>            | <i>But</i>         | <i>happiness</i>            | <i>to-celebrate</i> | <i>and</i>       |
| chāhō-thō,             | kahē-k                | ēhē                | thārō                       | bhaiyā              | marō-thō,        |
| <i>proper-was,</i>     | <i>because-that</i>   | <i>this</i>        | <i>thy</i>                  | <i>brother</i>      | <i>dead-was,</i> |
| gayō-chhē;             | khōyō-thō,            | sō                 | mil-gayō-chhē.'             |                     |                  |
| <i>gone-is ;</i>       | <i>lost-was,</i>      | <i>he</i>          | <i>found-gone-is.'</i>      |                     |                  |

[ No. 10.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BANJĀRĪ.

(DISTRICT SAHARANPUR.)

## SPECIMEN II.

Maĩ das baras lag reāsāt Nāhanē-māĩ nōk'rī kīdhī. Aur abhī  
*By-me ten years for state Nāhan-in service was-done. And now*  
 ēk bar'sē-sē nōk'rī chhadā-tī ap'nē ghar ā-gayō-chhē. Uṭhē-rē  
*one year-from service abandoned-having my-own house come-am. There-to*  
 hawā bōhat āchhī chhē, par hamārē dēsē-rē ād'miyō-rō uṭhē jī  
*climate very good is, but our country-of men-of there mind*  
 kō-nī lāgē-chhē, kāhē-k uṭhē-rē kōr apār chhaī, aur un  
*at-all-not engages, because-that there-to blind beyond-limit are, and those*  
 pahāriyō-rē bōlī āp-rē samajh kō-nī jāvē. Par dus'rē pahārī  
*mountaineers-to speech us-to understood at-all-not goes. But other hill*  
 Rājō-sē Nāhanē Rājā-rī taiyat ap'rī jubān sāwārē khātar  
*Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for*  
 parē-rē bōhat kōsis kar-rahē-chhē. Aur Rājā-rē dilē-māĩ bhī ēhā-j  
*reading-for much effort making-is. And Rājā-of mind-in also this-very*  
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rē ād'mī parē aur ap'rī  
*thing occurring-is that, 'my country-in-of men may-read and their-own*  
 jubān sāwārē.' Ēhī-j khātar jagā-jagā madar'sā kāyam  
*language may-improve.' This-very for place-place schools established*  
 kar-rakhē-chhē. Ēhē hamārē dēsē-rī jubān un gōarā barī dērē  
*making-he-is. And our country-of language those men great by-delay*  
 sam'jhē pāvē-chhē. Par ham yakīn karā-chhē kē, jabē wōhō  
*to-understand getting-are. But we certain making-are that, when that*  
 Rājā-rī kōsis jubān sāwārē-rē hō-rahī-chhē, jaldīha-j unō-rī  
*Rājā-of effort language improving-for being-made-is, quickly-verily their*  
 jubān sāwar jāēgi.  
*tongue improved will-go.*

## FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,— 'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

# OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thaĩ*, thou.

[No. II.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### BANJĀRĪ.

(DISTRICT KHĒRĪ.)

|                               |                 |                     |                         |                       |                   |                      |
|-------------------------------|-----------------|---------------------|-------------------------|-----------------------|-------------------|----------------------|
| Dī                            | bhāi            | gharē-mā̃           | takrār                  | karē-chhē.            | Larāi             | bakhērā-tah          |
| <i>Two</i>                    | <i>brothers</i> | <i>the-house-in</i> | <i>dispute</i>          | <i>making-were.</i>   | <i>Quarrel</i>    | <i>dispute-from</i>  |
| ap̃rē                         | mālē            | pācbhō              | karē-chhē.              | Aki                   | bhāi              | kahō, 'thaĩ          |
| <i>their-own</i>              | <i>property</i> | <i>after</i>        | <i>doing-they-were.</i> | <i>One</i>            | <i>brother</i>    | <i>said, 'thou</i>   |
| niyārō                        | kar-dē.         | Chār                | pañch                   | bulāi,                | sō                | usō-usō              |
| <i>divided</i>                | <i>make.</i>    | <i>Four</i>         | <i>arbitrators</i>      | <i>having-called,</i> | <i>that</i>       | <i>half-and-half</i> |
| bāṭ-dē,                       | man             | chāhō               | mālō                    | khāũ                  | chāhō             | urāũ                 |
| <i>dividing-having-given,</i> | <i>I</i>        | <i>whether</i>      | <i>the-property</i>     | <i>eat</i>            | <i>or-whether</i> | <i>I-squander</i>    |
| tū-sē                         | kōhai           | jarū                | nahĩ                    | chhē.'                |                   |                      |
| <i>thee-with</i>              | <i>any</i>      | <i>concern</i>      | <i>not</i>              | <i>is.'</i>           |                   |                      |

### FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

## KĀKĒRĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Berar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[ No. 12.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BANJĀRĪ.

KĀKĒRĪ DIALECT.

(DISTRICT JHANSI.)

## SPECIMEN I.

Ek janē-rē dī chhōrā hatē. Ō-rō chhōṭō chhōrō ap<sup>nē</sup> bāpē-sū  
*One man-to two sons were. His younger son his-own father-to*  
 kāī, ‘Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma baithē,  
*said, ‘O father, that property-in-from which my share-in may-be-set,*  
 sō dē-dai.’ Tab bē dhan bāṭ<sup>ṭ</sup> dinō. Bahut dinā nēī huē  
*that give-away.’ Then he property dividing gave. Many days not became*  
 chhōṭō chhōrō sab kuchh lē-kē par<sup>d</sup>dēsē-ma chalō-gaō, ōr  
*the-younger son all things collecting a-foreign-country-into went-away, and*  
 ūtē luch<sup>h</sup>panē-ma sab<sup>rō</sup> dhan urā-dinō. Jab bē sab<sup>rō</sup> dhan  
*there evil-conduct-in all fortune wasted-away. When he all fortune*  
 urā-dinō, tab ū dēsē-ma baṛō kāl paṛō. Ab ū kaṅgāl  
*had-wasted, then that country-in great famine fell. Now he indigent*  
 hō-gaō, aur ūtē-rē rahaīyō-ma ēkē-rē atē rayē lāgō; jō  
*became, and that-place-of inhabitants-in one-of near to-live began; who*  
 ō-nē sūar charāi-nē pahūchā-dinō. Aur jūn-sō<sup>1</sup> bhūs sūar khātē-  
*him swine feeding-for sent-away. And which husks the-swine used-to-*  
 tē āp<sup>nī</sup> khusī-sū ū bhūs khāē chātō-tō. Kēi-nē  
*eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by*  
 nēī dinō.  
*not was-given.*

<sup>1</sup> Jūn-sō = Hindōstānī jaun-sā.

[ No. 13.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## BANJĀRĪ.

KĀKĒRĪ DIALECT.

(DISTRICT JHANSI.)

## SPECIMEN II.

Ēk rājā-rī ēk sundar chhōrī hati. Ō-rē gurūē ū  
*A king-of a beautiful daughter was. By-his religious-guide that*  
 bēṭi-rē lānē ap'nē manē-ma pāp bichārō. So rājā-nē  
*daughter-of for his-own mind-in sin was-thought. So the-king-to*  
 kaī ki, 'tārī bēṭi-nē kaj lag-gai.' Tō Rājā  
*it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king*  
 hāt jōr-kē gurū-rē āgē ṭhārō-huō, aur kaī  
*hand folded-having the-religious-guide-of before stood-up, and it-was-said*  
 ki, 'mārī bēṭi-rī kaj kāī tarē chhuṭē?' Tō  
*that, 'my daughter-of ill-omen what in-way may-leave?' Then*  
 guruē kaī ki, 'rājā, tū ēk chand'nē-rō  
*by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of*  
 kaṭh'rā banā, aur ū-ma ī bēṭi-nē baiṭhār-kē samundarē-ma  
*box make, and that-in this daughter making-to-sit the-sea-in*  
 bōā-dai.' Rājā bē tarē karō. Āp'nē bēṭi-nē  
*make-to-float-away.' The-king that very-way-in did. His-own daughter*  
 kaṭh'rā-ma baiṭhār-kē samundarē-ma bōā-dīnī. Ab  
*box-in making-to-sit sea-in she-was-caused-to-float-away. Now*  
 ō-rō guār bēāōtā sikār khēl'tō-tō, sō ū kaṭh'rā dēkhō. Āp'nē  
*her man wedded hunting playing-was, that he the-box saw. His-own*  
 sāgatī-nē kaī ki, 'ē-nē pak'rō.' Sō bai samundarē-ma  
*friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into*  
 kūd-parē aur jhaṭ kaṭh'rā-nē pakar-līnō; aur ō-nē pārē-pa lē-āyē.  
*jumped and at-once the-box took-hold-of; and it beach-on brought.*  
 Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭi hati. Ū jō  
*Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when*  
 āp'nē guārē-nē dēkhō, sō āp'nō mōh dhāk-līnō. Bēṭi-nē  
*her-own husband saw, then her-own face covered. The-girl-to*  
 guār kaiḥē-chhē ki, 'tū, kasē āī?' Bāī kaī ki,  
*the-husband says that, 'thou, how came?' By-her it-was-said that,*  
 'mārē bāpe-rē gurū hatō. Ū bāpē-nē kaī-kē ma-nē  
*'my father-of religious-guide was. He the-father-to saying me*



kar<sup>a</sup>wāō. Gurūē manē-ma mō-seī pāp bichārō.  
*got-turned-out. By-the-religious-guide mind-in me-towards sin was-thought.*  
 Yē chhī bāt, aur kāī nēī chhē. Ō-rē guārē  
*This was the-case, other anything not is. By-her husband*  
 kāi ki, 'gharē chal.' Baī kāi ki, 'maī aisē  
*it-was-said that, 'home come.' By-her it-was-said that, 'I in-this-way*  
 chalū ki dāgē-rō bandarō ēk lā-kē eh-ma bēṛ-dēō, aur kaṭh<sup>a</sup>rā  
*may-come that forest-of monkey one bringing this-in shut-up, and the-box*  
 bōā-dēō. Tab maī gharē-rē chali-jāū. Ō-rē guārē  
*cause-to-float-away. Then I house-to I-will-come. By-her man*  
 jāsi-j karī.  
*so-even it-was-done.*

Gurū-rō samundarē-rī tāpū-pa ghar hatō. Sō  
*The-religious-guide-of the-sea-of island-on a-house was. So*  
 āp<sup>a</sup>nē chēlō-nē kāi ki, 'kaṭh<sup>a</sup>rā-nē pak<sup>a</sup>rō.' Ū  
*his-own disciples-to it-was-said that, 'the-box take-hold-of.' They*  
 samundarē-ma kūd-parē, aur kaṭh<sup>a</sup>rā-nē pakar-linō.  
*the-sea-into jumped, and the-box they-caught.*

Gurūē ō-nē āp<sup>a</sup>nē gharē-ma dharā-dinō,  
*By-the-religious-guide it-for his-own house-in it-was-caused-to-be-placed,*  
 aur chēlō-nē kāi ki, 'āj khūb bhajan karēnē, aur  
*and the-disciples-to it-was-said that 'to-day well hymns make, and*  
 jō ham bolāmā, tō bolēnē naī.' Ab chēlā bhajan karē  
*if I may-call, then speak do-not.' Now the-disciples hymns to-make*  
 lagē, ādē-rātē-pa gurūē ū kaṭh<sup>a</sup>rā barī khusī-sēī  
*began, mid-night-at by-the-religious-guide that box great pleasure-with*  
 khōlō. Sō band<sup>a</sup>rā nik<sup>a</sup>rō aur gurū-sū garē-sū  
*was-opened. So the-monkey came-out and the-religious-guide-with neck-by*  
 lag-gaō, aur chīt-khāō. Sō gurū mar-gaō. Jab  
*he-caught, and tore-it-open. So the-religious-guide died. When*  
 gurū nēī uṭhē-chhē, sō chēlōē kēwārē-rī sandē-ma  
*the-religious-guide not rises, then by-the-disciples the-door-of hole-in*  
 hō-kē dēkhō; gurū marō-parō. Sō kēwār  
*through it-was-seen; the-religious-guide dead-was-lying. So the-door*  
 kholē, aur band<sup>a</sup>rō bhāg-gaō. Aur chēlōē kāi,  
*they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,*  
 'jēī mārē gurū-nē mār-nākho.'  
*'in-this-very-way our religious-guide-to it-was-killed.'*

## ŚIKSHĀ.

## MORAL.

Jō jasī karani karē, jō jasī phala pāe.  
*Who as action does, he so fruit obtains.*

Sundari baiṭhī apanē gharē, bābā-nē bandara khāe.  
*The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats.*

## FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

## LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān<sup>a</sup>kī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwarī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *kũ* becomes *gũ*; the ablative postposition *tī* becomes *dī*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōṛō*, a horse, oblique form *ghōṛā*. There is the usual locative in *ē*, as in *ghōṛē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *khōḍ*, *gũ*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nũ* (Panjābī).

Ablative, *dī*, *san*, *kōlōḍ* (from-near). Genitive, *gō* (Bāgrī), *rō* (Mārwarī), *kā* (Hindōstānī). Locative, *mā*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jin-rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *chillar-nē kaṛē*, with the husks. *Rā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ākhan-mā*, in eyes; *gōḍan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative:—

*Maī*, I, by me; *mārō*, my; *mū-khōḍ*, to me; *ham*, we, by us; *hamārō*, our.

*Tũ* or *thũ*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thuārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *woh*, oblique singular *ū*, nom. pl. *vē* or *veh*; oblique plural *ũ* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mulk-mā*, in that country.

*Yeh* or *yoh*, is 'this'; *ī-gē* (accusative), it; *ī-gō*, of this one; *inhā ghōṛā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kaun*, *kēh<sup>a</sup>rō*, who? *kū-gō*, whose? *kā*, *kā-ē*, what? *kīt<sup>a</sup>nā-k* (with Rājasthānī pleonastic *k*), how many?

*Ghar-gō*, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap'nā*.

The verb substantive is thus declined in the present :—

|    | Sing.           | Plur.        |
|----|-----------------|--------------|
| 1. | <i>ō, ā, āũ</i> | <i>ā.</i>    |
| 2. | <i>ē, ī</i>     | <i>ā, ō.</i> |
| 3. | <i>ē</i>        | <i>ā, ē.</i> |

The following forms are also used :—

|    | Sing.                 | Plur.                  |
|----|-----------------------|------------------------|
| 1. | <i>haigō, chhaigō</i> | <i>haigā, chhaigā.</i> |
| 2. | <i>haigō, chhaigō</i> | <i>haigā, chhaigā.</i> |
| 3. | <i>haigō, chhaigō</i> | <i>haigā, chhaigā.</i> |

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in *ā*.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēgō-dō*, or *chhēgō-dō*. The masculine plural is *dā*, *hēgā-dā*, or *chhēgā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

|    | Sing.       | Plur.        |
|----|-------------|--------------|
| 1. | <i>mārũ</i> | <i>mārā.</i> |
| 2. | <i>mārũ</i> | <i>mārē.</i> |
| 3. | <i>mārē</i> | <i>mārē.</i> |

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maĩ mārũ-āũ*, I am striking. Similarly we have an Imperfect *khāvē-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

|    | Sing.                    | Plur.                                       |
|----|--------------------------|---|
| 1. | <i>mārūs.</i>            | <i>mār<sup>s</sup>ā.</i>                    |
| 2. | <i>mārās.</i>            | <i>mār<sup>s</sup>ō.</i>                    |
| 3. | <i>mār<sup>s</sup>ī.</i> | <i>mār<sup>s</sup>an, mār<sup>s</sup>ē.</i> |

There is a future passive participle in *bō*, which can also be used for the future, as in *kar<sup>a</sup>bō*, it is to be done, *i.e.*, (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *li-as*, bring, with the Rājasthānī pleonastic *s*; *khājē*, eat; *hōjē*, become; *chāl<sup>a</sup>jē*, go.

It seems that the syllable *gō* (feminine *gī*) may be added to all these forms without affecting the sense. Thus, *āvē-gō*, it may come; *chāhī-gō*, it is proper; *chāl<sup>a</sup>jē-gī*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-nē māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come.

*Kar<sup>a</sup>nō*, to do, makes its past participle *kiō* or *kīnō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār<sup>a</sup>tō*, striking; the infinitive, *mār<sup>a</sup>nō*, to strike; and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck.

In *khawārīō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

### SPECIMEN I.

Ēk bandā-gā dō chhōrā dā. Ū-gē-mā-dī nānā-nē bāpū-gū  
*One man-of two sons were. Them-of-in-from the-younger-by father-to*  
 kiō, 'bāpū, jō ghar-gō sbāb ē, ī-gē-mā-dī jō mū-khō  
*it-was-said 'father, what my property is, this-of-in-from what me-to*  
 hissō āvē-gō, woh dē-thāō.' Te un-rē ū-khō sārō sbāb  
*share may-come, that give-away.' And him-by him-to whole property*  
 wāt dīnō. Dhēr-sārā dīn nahī dā guj<sup>a</sup>rēyā, nānā  
*having-divided was-given. Many days not were passed, the-younger*  
 chhōrā-nē sab-kaū katthō kar-liyō, te dūr mul<sup>a</sup>k-mā tur-giyō.  
*son-by all-everything together was-made, and far country-in he-went-away.*  
 Ūchhē un-rē jā-kē sārō māl luch-panā-mā ujār-dīnō.  
*There him-by gone-having the-whole property debauchery-in was-wasted-away.*  
 Tavē un-rē sārō māl kharch kar-dīnō. Unā mulk-mā  
*When him-by the-whole property spent was-made. That country-in*

barō kāl paṛ-gayō. Tavē ū-khō lōṛh paṛan lagī. Woh unā  
*a-great famine fell. Then him-to want to-fall began. He that*  
 mul<sup>a</sup>k-mā ēk gaurā-ālā-kaṛē rah-pariō, te un-rē ū-khō ghar-kī  
*country-in one village-man-near remained, and him-by him-as-for his-own*  
 paili-mā sūr charāwan wāstē tōriyō: te un-rē āp-hi ũ  
*field-in swine grazing for it-was-sent: and him-by himself those*  
 chhillar-nē kaṛē ghar-gō pēt bhar-linō, jē-rā sūr khāvē-dā,  
*husks-of with his-own belly filled, what the-swine eating-were,*  
 kōi-nē ū-khō khā-n diyō. Tavē ū-khō akal āi, un-rē  
*any-one-by him-to anything-not was-given. Then him-to senses came, him-by*  
 kiō, 'mhārā bāpū-gā kit<sup>a</sup>nā-hi mānas kaul khāvē, te  
*it-was-said, 'my father-of many-even servants loaves eat, and*  
 un-kē-dī kit<sup>a</sup>nō-hi wadh-rahē, te māi ihā bhūkhō  
*them-of-from how-much-even is-left-over-and-above, and I here hungry*  
 paṛiō marū-ō. Māi ihā-dī uṭhūs, te ghar-gā bāpū dhāi  
*fallen dying-am. I here-from will-arise, and my-own father near*  
 jāūs, te ū-khō kahūs, "bāpū, māi Par<sup>a</sup>mēsar-gō pāp kiō,  
*I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,*  
 te thārō vī pāp kiō; māi thārō chhōrō kahāwan jōgō nāhī  
*and thy even sin was-done; I thy son to-be-called worthy not*  
 rihō; mū-khō ghar-gā kāmā sār<sup>a</sup>khō jān." 'Te woh uṭhiō,  
*remained; me-to your-own servant like think." 'And he arose,*  
 ghar-gā bāpū kōl giō, par tavē woh barī dūr dō, ū-gā bāpū-nē  
*his-own father near went, but still he very far was, his father-by*  
 ū-khō dēkh-linō, te ū-khō tars āiō ar woh dauriō, ū-khō  
*him-to it-was-seen, and him-to compassion came and he ran, him-to*  
 galā-kaṛē lā-linō, te ū-khō chumiō. Te chhōrē-nē ū-khō  
*neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to*  
 kiō, 'bāpū, māi Par<sup>a</sup>mēsar-gō pāp kinō, te thārī ākhan-mā  
*it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in*  
 gunāh kinō, māi thārō chhōrō kahāwan jōgō nāhī rihō.  
*sin was-done, I thy son to-be-called worthy not remained.'*  
 Par bāpū-nē ghar-gā mānas-nū kiō, 'barā chaṅgā tūk<sup>a</sup>rā  
*But father-by his-own servants-to it-was-said, 'very good clothes*  
 kāḍh li-ās, te ū-khō bharāō; te ī-gā hāth-mā chhallō  
*taking-out bring, and him-to put-on; and this-one-of hand-in ring*  
 bharāō, te ī-gā gōḍan-mā palmī bharāō; te ā khājē ar  
*put-on, and this-one-of feet-in shoes put-on; and come let-us-eat and*  
 rāzī hōjē, kyō-jō yoh mhārō chhōrō mar-giyō-dō, te phēr  
*happy let-us-be, because-that this my son dead-gone-was, and again*

yoh jī-pariō-ē; yoh khariō-giō-dō, te mil-pariō-ē.' Te khushī  
*he alive-become-is; he lost-gone-was, and found-become-is.* And happiness  
 karan lagē.  
*to-do they-began.*

Te ū-gō mōtō chhōrō pailī-mā<sup>ñ</sup> dō. Tavē woh āiō te ghar-gē  
*And his elder son field-in was. When he came and house-of*  
 jōlē āiō, un-rē wāj<sup>a</sup>tā te nāch<sup>a</sup>tā suniō. Te un-rē ghar-gā  
*near came, him-by music and dancing was-heard. And him-by his-own*  
 mānas-nē-mā<sup>ñ</sup>-dī ēk-gū hāk mārī te puchhiō, 'yoh kā  
*labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what*  
 ban-riō-hōiō?' Te un-rē ū-khō<sup>ñ</sup> kiō, 'thārō bhāū āiō-ē, te  
*going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and*  
 thārā bāpū-nē kaul dīnō-ē, kyō-jū chhōrō ū-gō sukh-kaṛē  
*thy father-by bread given-is, because-that the-son him-of happiness-with*  
 ā-giō-ē.' Te woh ghussā hōiō, te ghar-mā<sup>ñ</sup> nahī jāwā-dō.  
*come-is.* And he angry became, and house-in not going-was.  
 In-rē wāstē bāpū bāh<sup>r</sup> āiō, te ū-khō<sup>ñ</sup> tar<sup>a</sup>lō-kiō. Te  
*This-of for father outside came, and him-to entreaty-was-made. And*  
 un-rē jāwāb dē-kē ghar-gā bāpū-gū kiō, 'it<sup>a</sup>nā  
*him-by answer given-having his-own father-to it-was-said, 'so-much*  
 dhēr-sārā bar<sup>s</sup> i āi thārī ṭah<sup>a</sup>l kinī-ē, kōi wārī vī māi thārō  
*many years by-me thy service done-is, any time even by-me thy*  
 kiō nahī mōriō; tau-bhī tū mū-khō<sup>ñ</sup> bōk<sup>a</sup>rō nahī  
*sayings not was-disobeyed; nevertheless by-the me-to a-goat not*  
 dīnō, jō māi ghar-gā bēlī-nū<sup>ñ</sup> rāzī kar<sup>a</sup>tō. Par  
*was-given, that I my-own friends-to happy might-have-made. But*  
 tavē thārō yoh chhōrō āiō jin-rē thārō sārō māi kanj<sup>a</sup>rī-pai  
*when thy this son came whom-by thy whole property harlots-on*  
 ujār-dīnō-dō, ū-gē bad<sup>a</sup>lē tū kaul khawāriyō.  
*was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.'*  
 Te un-rē ū-khō<sup>ñ</sup> kiō, 'ai chhōrā, tū sadā mhārē kaṛē i,  
*And him-by him-to it-was-said, 'O son, thou always me with art,*  
 te jērō-kaun mhārō chhai, thārō-i ē; yoh chāhī-gō dō ham rāzī  
*and whatever mine is, thine-even is; this proper was we happy*  
 hōtō te khushī kar<sup>a</sup>tā, kyō-jō yoh thārō  
*should-have-been and happiness should-have-made, because-that this thy*  
 bhāū mar-giō-dō, te phēr jī-pariō-ē; te woh khariō-giō-dō,  
*brother dead-gone-was, and again alive-become-is; and he lost-gone-was,*  
 te mil-pariō-ē.  
*and found-become-is.'*

[ No. 15.]

## INDO-ARYAN FAMILY.

## WEST CENTRAL GROUP.

## LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

## SPECIMEN II.

Chālō, rī chhōriyō, rukh<sup>a</sup>rī chāl<sup>a</sup>jē-gī.*Come, O girls, (to-)tree to-go.*Rukh<sup>a</sup>rī chāl-kē te kâ-hō kar<sup>a</sup>bō rī.*Tree gone-having and what-O is-to-be-done O.*Rukh<sup>a</sup>rī chāl-kē te bhāyā khēl<sup>a</sup>bō rī.*Tree gone-having and brother(-with) it-is-to-be-played O.*Rukh<sup>a</sup>rī chāl-kē te kasidā kâdh<sup>a</sup>bō rī.*Tree gone-having and needle-work is-to-be-drawn O.*Chālō, chhōriyō, bāudē chāl<sup>a</sup>jē rī.*Come, girls, out come O.*

Bāudē chāl-kē kâ banābō rī.

*Out gone-having what is-to-be-made O.*Bāudē chāl-kē bēlā tōr<sup>a</sup>bō rī.*Out gone-having long-grass is-to-be-cut O.*Bēlā tōr-kē te sâwâ khēl<sup>a</sup>bō rī.*Long-grass cut-having and sâwâ is-to-be-played O.*Nhāthō, rī chhōriyō, mug<sup>a</sup>liā āyâ rī.*Run, O girls, Mughals have-come O.*

Tam mat nhāthō, rī chhōriyō, ham Labānā rī.

*You not run, O girls, we Labānās O.*

Jē tam Labānā hōtā, dō mōḍē kalāi rē.

*If you Labānās were, then on-shoulder sticks O.*

Jē tam Labānā hōtā dō dhilā kachhōtā rē.

*If you Labānās were, then loose waist-band O.*

Jē tam Labānā hōtā, dō māthē piṇḍi rē.

*If you Labānās were, then on-forehead turbans O.*

Tam, rī chhōriyō, kē-rē tāṇḍē giō?

*You, O girls, what-in-of in-camp are (you)?*

Ham-jō chhōri Gūjar-gē tāṇḍē giū.

*We-veryly girls Gujar-in-of in-camp are.*Kaun vēhājē khar<sup>a</sup>wō, kaun vēhājē chhīṭ? Khar<sup>a</sup>wō gham-kār*Who buys red-cloth, who buys calico? Red-cloth noise*

machāvē.

*makes.*



Sūs'rō vēhājē khar'wō, bauriyō vēhājē chhīt, khar'wō  
*Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth*  
 gham-kār machāvē.  
*noise makes.*

Kit'nā-k āyō khar'wō, kit'nā-k āi chhīt. Khar'wō  
*How-much came red-cloth, how-much came(-purchased) calico. Red-cloth*  
 gham-kār machāvē.  
*noise makes.*

Khar'wō āth gaj āyō, khar'wō, das gaj āi  
*Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)*  
 chhīt, gham-kār machāvē khar'wō.  
*calico, noise makes red-cloth.*

### FREE TRANSLATION OF THE FOREGOING.

- (1) 'Come, girls, come to a tree.'
- (2) 'What shall we do, if we go to a tree?'
- (3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
- (4) 'Come, girls, come out.'
- (5) 'If we go out, what shall we do?'
- (6) 'When we go out, we shall cut long grass.'
- (7) 'And we shall play the sports of the month of Sāwan.'

*Enter a troop of Mughul pedlars.*

- (8) 'Run away, girls, here is a troop of Mughuls.'
- (9) (*The Mughuls.*) 'Do not run away, girls. We are Labānās.'
- (10) 'If you were Labānās, you would carry sticks on your shoulders.'
- (11) 'If you were Labānās, your waistbands would be loose.'
- (12) 'If you were Labānās, you would have *pinḍī*-turbans on your heads.'
- (13) 'O girls, in what village do you live?'
- (14) 'We girls live in a Gujar village.'
- (15) 'Who wants to buy red cloth, and who wants to buy chintz? The red cloth makes a noise.<sup>1</sup>'
- (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
- (17) 'How much red cloth was purchased, and how much chintz? The red cloth makes a noise.'
- (18) 'Eight yards of red cloth were purchased, and ten yards of chintz. The red cloth makes a noise.'

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<sup>1</sup> I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale."''

## LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū̃*) and *khū* (not *khō̃*). The sign of the locative is *maĩ*.

The datives of the first two personal pronouns are *ma-khū*, to me; *ta-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsī*, she will give the explanation; *wah jagah dīsī*, that place (fem.) appeared; *yah (bāt, understood) mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-nē*, by that woman; *inē bāt-gū*, to this thing.

'What?' is *kah*, and 'anything' *kaũ*.

Among verbal forms note *thō* as well as *dō* for 'was'; *karas*, I shall do; *dēs*, I will give; *dēsī*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[ No. 16.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABĀNĪ.

(KANGRA DISTRICT.)

|                    |                        |                      |                                 |                    |                        |
|--------------------|------------------------|----------------------|---------------------------------|--------------------|------------------------|
| Ēk                 | mānas                  | nauk <sup>a</sup> rī | dē-kai                          | ghar-gū            | āyō-thō.               |
| <i>A</i>           | <i>man</i>             | <i>service</i>       | <i>given-having (fulfilled)</i> | <i>home-to</i>     | <i>come-was.</i>       |
| Āgē                | paĩdē-maĩ              | andhērī              | rāt-gū                          | kuchhē             | rah <sup>a</sup> nā-gī |
| <i>Further-on</i>  | <i>the-road-in</i>     | <i>dark</i>          | <i>night-at</i>                 | <i>somewhere</i>   | <i>stopping-of</i>     |
| hūi.               | Adh <sup>a</sup> rātō  | hōyō,                | tō                              | ū-nē               | dēkhyō                 |
| <i>became.</i>     | <i>Midnight</i>        | <i>became,</i>       | <i>then</i>                     | <i>him-by</i>      | <i>was-seen</i>        |
| bēṭā               | yār-gai                | kahē                 | lag-gai                         | kātarālyō.         | Unē                    |
| <i>son</i>         | <i>the-lover-at-of</i> | <i>at-the-order</i>  | <i>joined-having</i>            | <i>was-killed.</i> | <i>That</i>            |
| inē                | bāt-gū                 | dēkh-gai             | saghālā-tāĩ                     | mhāĩ               | rahyō.                 |
| <i>this</i>        | <i>occurrence-to</i>   | <i>seen-having</i>   | <i>morning-till</i>             | <i>there</i>       | <i>stayed.</i>         |
| inē                | bāt-gū                 | bhēd                 | puchhyō                         | ki,                | 'inē bātē-gū           |
| <i>this</i>        | <i>matter-to</i>       | <i>secret</i>        | <i>was-asked</i>                | <i>that,</i>       | <i>'this matter-of</i> |
| yār-gai            | kahē                   | lag-gai              | bēṭā-gū                         | kyũ                | mār-diō?               |
| <i>lover-at-of</i> | <i>at-the-saying</i>   | <i>joined-having</i> | <i>the-son-to</i>               | <i>why</i>         | <i>was-killed?</i>     |
| ta-khū             | bēṭā                   | pyārō                | naĩ                             | dō?                | Unē                    |
| <i>thee-to</i>     | <i>the-son</i>         | <i>dear</i>          | <i>not</i>                      | <i>was?</i>        | <i>That</i>            |
|                    |                        |                      |                                 |                    | <i>woman-by</i>        |
|                    |                        |                      |                                 |                    | <i>answer</i>          |
|                    |                        |                      |                                 |                    | <i>was-given</i>       |
|                    |                        |                      |                                 |                    | <i>that,</i>           |

'inē bāt-gū ant lainō, tau mhārī bah'nī jōlē jā; maĩ  
*'this matter-of meaning is-to-be-taken, then my sister near go; I*  
 chithī diyū. Wah ta-khū ant dēsī.' Woh mānas chithī  
*(a)-letter give. She thee-to meaning will-give.' That man the-letter*  
 lē-gai ū-gī bah'nī jōlē gayō. Chithī dēkh-gai kahyō  
*taken-having her-of sister near went. The-letter seen-having it-was-said*  
 ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū  
*that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid*  
 kērē lē-ā; maĩ ta-khū ant dēs.' Woh mānas jēthā at'wār-gū  
*with bring; I thee-to meaning will-give.' That man eldest Sunday-on*  
 bak'rū lē-kar āyō. Unē janānā-nē chaukō bēhl-diyō,  
*(a)-goat taken-having came. That woman-by a-mud-platform was-prepared,*  
 bak'rū-gū ūbhō kiyō, sandhūr-gō ṭikō lā-diyō; aur unē  
*the-goat-to standing-up was-made, vermilion-of mark was-applied; and that*  
 mānas-gai hāth-maĩ tal'wār dī, aur kahyō ki, 'tavē maĩ  
*man-in-of hand-in a-sword was-given, and it-was-said that, 'when I*  
 ta-khū sārāt karas, tau tū bak'rū-gū kāṭarāl'jē.' Unē janānā-nē kaũ  
*thee-to sign make, then thou the-goat-to kill.' That woman-by some*  
 mantra parh-gai sārāt dī. Ū-nē bak'rū kāṭarālyō.  
*incantations recited-having the-sign was-given. Him-by the-goat was-killed.*  
 Woh mānas kah dēkhē ki, 'maĩ ēk ban-maĩ chhiyū; kōi  
*That man what did-he-see that, 'I one forest-in am; any*  
 mānas najar naĩ āt; phirat-phirat najar-maĩ āyō ēk  
*man (in)-sight not comes; wandering-about sight-in came one*  
 gōl-sō ghar dīsyō; kōi būhō naĩ dōi. Ū-kai ālē-dwālē phirat  
*roundish house was-seen; any door not was. It-of round-about walking*  
 rihyō, aur kōi bidh-nē upar charhyō. Tau ghar-maĩ ēk  
*I-remained, and some means-by up I-climbed. Then the-house-in one*  
 paĩrī dīsī. Ghar-maĩ utaryō, khāṭ bichhānō bichhyō thō,  
*ladder was-seen. The-house-in I-descended, bedstead bedding spread was,*  
 apar mānas kōi naĩ dō. Khāṭ-par chup-gup sō-gayō.  
*but man any not was. The-bedstead-on quietly I-went-to-sleep.'*

Inē ghar-gī mālkān chār parī thī. Veh āi, tau kōi  
*This house-of owners four fairies were. They came, then some*  
 pakh'lō mānas mhā sōyā dēkh-kar ḍar-gai; kahan lagī  
*strange man there sleeping seen-having they-became-afraid; to-say they-began*  
 ki, 'Mahārāj-nē ham-khū ban-maĩ mānas balā-diyō, i-khū kaũ  
*that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything*  
 mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaũ  
*not say.' Those women-by council having-made that man-to anything*  
 naĩ kahyō. Tavē woh jāg-paryā, tō ū-khū kharā-kharā khān-gū  
*not was-said. When he woke-up, then him-to very-good food*

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū  
*was-given, and him-to comfort was-made. This manner-with him-to*  
 das pand<sup>a</sup>rāh din khurāk dēt-rahī, aur āpas-māī  
*ten fifteen days food they-continued-to-give, and themselves-in*  
 un-kō badō pyār hō-gayō.  
*them-to great affection became.*

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē  
*That man-by one day the-fairies-to it-was-said that, 'you when*  
 sail karan chalī-jāō, tau māī ēk<sup>a</sup>lau dārap-jāū.' Parī-nē  
*walking to-make go, then I alone afraid-become.' The-fairies-by*  
 i-khū ghar-gī kuñjī dē-dī, aur kahyō ki, 'phalānī  
*this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such*  
 kōṭh<sup>a</sup>rī-gū mat ughār<sup>a</sup>jē; aur sab kōṭh<sup>a</sup>rī ughār-gē  
*room-to not open; and all-(other) the-rooms opened-having*  
 dēkhat-rah<sup>a</sup>jē.' In khusī-māī ēk mahinō gujar gayō; veh  
*looking-remain.' This happiness-in one month having-passed went; those*  
 parī ū-kī janānā ban-gaī, aur woh un-kā khasam.  
*fairies his wives became, and he their husband.*

Ēk din unē mānas-gā dil-māī āī, uki 'nē kōṭh<sup>a</sup>rī-gū  
*One day that man-of the-mind-into it-came, that 'those rooms-to*  
 ughār<sup>a</sup>gē dēkh<sup>a</sup>nī chāh<sup>a</sup>jē.' Unē kōṭh<sup>a</sup>rī-gū ughārān-gī  
*opened-having to-see it-is-proper.' That room-to opening-for*  
 parī nāh karī-dī ū-nē kōṭh<sup>a</sup>rī ughārī. Tau  
*(by)-the-fairies prohibition made-was him-by the-room was-opened. Then*  
 unē kōṭh<sup>a</sup>rī-māī gadhō mandhyō disyō. Pal<sup>a</sup>nā ū-kī magar-par, aur  
*that room-in an-ass tied-up was-seen. A-saddle its back-on, and*  
 jarā samān aswārī-gō ū-kī magar thō. Gadhō kēhan lagō  
*jewelled trapping riding-for its back(-on) was. The-ass to-say began*  
 ki, 'tū ā, mhārē-par charḥ-jā; māī ta-khu thōrī dēr-māī  
*that, 'thou come, me-on mount-up; I thee-to a-short while-in*  
 baḍī dūr-tāī sail karā-gē yāī pujā-dēs.' Woh  
*a-great distance-to a-jaunt caused-to-make-having here will-bring.' That*  
 mānas aswār hō-gayō. Gadhō asmān-gū udyō, aur ēk ban-māī jā-paryō,  
*man rider became. The-ass the-sky-to flew, and one forest-in alighted,*  
 dhēri-par phiraṇ lagō, gand<sup>a</sup>gī khān lagō.  
*manure-on to-walk-about began, dirt to-eat began.*

Unē mānas-nē sam<sup>a</sup>jhyō, 'gadhō bhūkhō chhai, kaū khā  
*That man-by it-was-thought, 'the-ass hungry is, something eating*  
 pī lē.' Āp utar-gē dānak sō-gayō.  
*drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.*  
 Dānak ākh lag-gaī. Ākh ughārī tau kah dēkhyō ki  
*At-once eye closed. Eye opened then what was-seen that*

gadhō      mhā      naī      rahyō,      aur      unē      jagah      bak<sup>a</sup>rū  
*the-ass      there      not      remained,      and      that      place      the-goat*  
 kātyō-dō,      wah      jagah      disī.      Unē      janānā-jōlē      daur-gē  
*killed-was,      that      place      was-seen.      That      woman-near      run-having*  
 gayō ;      kahan      lagō      ki,      ‘ma-khū      ēk      bēri      phēr  
*he-went ;      to-say      he-began      that,      ‘me      one      time      again*  
 mhā      pujā-dē.’      Tau      unē      janānā-nē      jawāb      diyō      ki,      ‘yah  
*there      cause-to-reach.’      Then      that      woman-by      answer      was-given      that,      ‘this*  
 mushkal      chhai,      ab      tū      ghar-kā      jēthā      bēṭā-gū      lē-ā.      Tau      maī  
*difficult      is,      now      thou      thine-own      first-born      son      bring.      Then      I*  
 pujā-diyū.      Tiyyū      kahyō      tiyyū-hī      jēthā      bēṭā-gū      lē-āyō,      aur  
*will-convey.      Just-as      it-was-said      so      the-first-born      son-to      he-brought,      and*  
 bak<sup>a</sup>rā-gī      jagah      unē      janānā-nē      unē      bēṭā-gū      ubō-kar-diyō,      aur  
*the-goat-of      instead      that      woman-by      that      son-to      standing-was-made,      and*  
 tal<sup>a</sup>wār      unē      mānas-gā      hāth-maī      dī,      aur      mantra      paṛhan      lagī.  
*the-sword      that      man-of      hand-in      was-given,      and      incantations      to-recite      she-began.*  
 Tavē      bakhat      sārāt-gō      āyō,      tō      tal<sup>a</sup>war      unē      mānas-gā      hāth-ma-dī  
*When      the-time      the-sign-of      came,      then      the-sword      that      man-of      hand-in-from*  
 lē-lī,      ki,      ‘pasū,      ta-khū      kōī      ant      naī      āyō ?  
*she-took,      that,      ‘brute,      thee-to      any      meaning      not      has-come ?*

### FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. ‘Is not,’ said he, ‘thine own son dear to thee?’ She replied, ‘If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.’

So the man took the letter to the woman’s sister, and when the latter had read it, she said, ‘Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.’ So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man’s hand and said, ‘When I give thee the sign kill the goat.’ Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, ‘God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanērī. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

|                |           |                          |              |                     |                    |                      |
|----------------|-----------|--------------------------|--------------|---------------------|--------------------|----------------------|
| Ēk             | saudāgar  | saudāg <sup>r</sup> ī-nē | giō.         | Saudāgar-zādī       | ēk <sup>a</sup> lī | rahī.                |
| A              | merchant  | trade-for                | went.        | The-merchant's-wife | alone              | remained.            |
| Pādshāhī-rō    | wazīr     | ēk                       | buddhī-nē    | kahē                | lāgō,              | 'saudāgar-zādī       |
| The-kingdom-of | the-wazīr | an                       | old-woman-to | to-say              | began,             | 'the-merchant's-wife |
| dhurī          | jāō,      | mārē-lā-rē               | majlas       | karā.'              |                    |                      |
| near           | go,       | me-with                  | intimacy     | make.'              |                    |                      |

It is unnecessary to give more. It will be seen that the above is ordinary Bikanērī. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

## LABĀNĪ OF GUJARAT.

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kī*, that, becomes *gī*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvi.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakaḷyo* for *nikaḷyō*, he went out. So, *ē* becomes *a* in *phar<sup>a</sup>bō* for *phēr<sup>a</sup>bō*, to journey. *U* becomes *a* in *malak* for *mulk*, a country; *aḍāū* for *uḍāū*, prodigal, and *gamāyō* for *gumāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ũ-gē gamāyō*, he wasted. The demonstrative pronoun is *ũ*, *tī*, or *vī*.

[No. 17.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABĀNĪ.

(DISTRICT PANCH MAHALS.)

Ēk manakh-gē dō chhōrā thā. Tī-mē-gā nānā chhōrā-nē ũ-gā  
*\*One man-to two sons were. Them-in-of the-younger son-by him-of*  
 dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gē  
*father-to it-was-said that, 'my share-of what property comes that me-to*  
 dō.' Pachhē ũ-gā dādā-nē māl-mē-thī ũ-gī bhāg pād  
*give.' Afterwards him-of father-by property-in-from him-of share having-divided*  
 diyō. Thōḍā dan kēḍē nānā chhōrā-nē sab māl  
*was-given. A-few days afterwards the-younger son-by all property*  
 bhēgō kar-diyō, nē dur<sup>a</sup>kā malak phar<sup>a</sup>wā nakalyō. Nē  
*collected was-made, and a-distant country to-journey he-went-out. And*  
 aḍāū hōi ũ-gē ũ-gō māl gamāyō. Jab  
*prodigal having-become him-by him-of the-property was-squandered. When*  
 ũ-gā kanē sab hō-rīyō, nē malak-mē bhārī kāl padyō,  
*him-of near all disappeared, and the-country-in a-heavy famine fell,*  
 tabē vī-gē bhīḍ paḍ<sup>a</sup>wā lāgī. Tabē ũnā malak-gā lōk kanē  
*then him-to distress to-fall began. Then that country-of a-person near*  
 gayō, nē vī-gī sāth maḷ-gayō. Ūnē ũ-gē āp-gā klēt-mē  
*he-went, and him-of with was-joined. By-him him-for his-own field-in*  
 ḍuk<sup>a</sup>rā chār<sup>a</sup>wā ghālyē mēlyō. Ḍuk<sup>a</sup>ryā jō khābākī khātī,  
*swine feeding for he-was-sent. The-swine what food used-to-eat,*  
 ũ-gā-thī yō ũ-gī bhūkhī kōkh bhar<sup>a</sup>tō; paṇ ũ-gē  
*that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for*  
 ũ-gē diyō nī.  
*him-to it-was-given not.*

**Survey :-**

TOTAL . 2,872

There is a Bahrūp sub-tribe of the Labānās of the Punjab, and Sir Denzil Ibbetson<sup>1</sup> has pointed out that the Labānās and Mahtams closely resemble each other.

have seen, is more nearly connected with Bāgrī.

Kapurthala.

language of the specimens with the Labhānī of Berar.

word. Thus, *wahēlī* for *havēlī*, a mansion.

*nē*, but, as often as not, drops it.

Note the form *dī*, not *dō*, for 'two.' This is characteristic of Labhānī.

' This ' is *ai*. *Jaî*, by whom.

<sup>1</sup> *Outlines of Panjáb Ethnography*, §§ 494, 494. Calcutta, 1883.



The present tense of the verb substantive is as usual in Labhānī. Thus :—

|   | Singular.     | Plural.       |
|---|---------------|---------------|
| 1 | chhũ or chhē. | chhā or chhē. |
| 2 | chhē.         | chhō or chhē. |
| 3 | chhē.         | chhē.         |

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *hatō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[ No. 18.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

### LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

### SPECIMEN I.

Ik ād<sup>a</sup>mī-rē di bēṭā chhē. Eh-dē-māi-lō nanhkō bēṭā bāū-nē  
*One man-to two sons were. These-of-in-from the-younger son the-father-to*  
 pūchhyō, 'rē bāū, jō māhrō hissō chhē, mannē dē-dē.' Oh-nē  
*asked, 'O father, whatever my share is, me-to give.' Him-by*  
 hissō baṇḍ dīnō.' Ō-rō bēṭā nānhō sab kāñ lidō,  
*the-share having-divided it-was-given.' His son younger all anything took,*  
 ap<sup>a</sup>nē-pāñ rākh-lidō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhaiṛē  
*himself-with kept, far-of country went-away. There gone-having bad*  
 kāmō-rē-māi sah ap<sup>a</sup>nō māl-madā ujār-dīnō. Jad ũ sab  
*acts-of-in all his-own property was-squandered-away. When by-him all*  
 māl-madā ujār-dīnō, oh mulkhē-māi baṛō kāl paṛyō; ũ  
*the-property was-squandered-away, that country-in a-great famine fell; he*  
 baṛō garib hō-giyō. Oh mulkhē-rē shāhē-pāñ gēlō; shāhē  
*very poor became. That country-of a-wealthy-man-near he-went; by-the-wealthy-man*  
 ap<sup>a</sup>nē pailyō-māi sūr chugāi-nē oh-nē mēlyō. Ū kah<sup>a</sup>tō-tō 'jō  
*his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what*  
 sūr khātō-tō, uh chhillar mimi khā-liyũ.' Oh-nē kōi kāñ  
*the-swine eating-were, those husks I-also may-eat.' Him-to anyone anything*  
 natar dētō. Jadē oh-nē hōsh āi, phir ũ kihyō, 'māhrē  
*not used-to-give. When him-to senses came, then by-him it-was-said, 'my*

bāp-rē kināī naukar-chākar gharē-ṭhā bāṭi khāvē-ṭhē; maī ittē  
*father-to how-many servants the-house-from loaves eating-are; I here*  
 bhūkhō marū-ṭhē. Maī ap<sup>nē</sup> bāpē-pāī jāiyū, oh-nē jā-kē  
*of-hunger dying-am. I my-own father-near will-go, him-to gone-having*  
 kahyū, “hē bāū, maī aṣmānē-rō gunāh kīdō, tāhrē hutē bhī  
*I-will-say, “O father, by-me heaven-of sin was-done, of-thee for also*  
 kīdō, abē maī tāhrō bēṭā nahī banū, jō tāhar naukar-chākar  
*it-was-done, now I thy son not may-become, who thy servants*  
 ṭhē, oh-rē māfak mannē rākḥ.” Phir uṭh-kē ap<sup>nē</sup> bāp-pāī  
*are, those-of like me keep.” Then arisen-having his-own father-near*  
 ā-giyō. Ū ajē dūr-hī hatō, oh-nē dēkh-kē bāū-nē baṛō darēg  
*he-came. He yet far-even was, him-to seen-having the-father-to great pity*  
 āyō; daur-kē oh-nē galē lagār-lidō, ū-rō mūh māthō chūmyō.  
*came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed.*  
 Ō-rē bēṭā kahyō, ‘rē bāū, maī tāhrō tē aṣmānē-rō gunāh  
*Him-to the-son said, ‘O father, by-me thee-of and heaven-of sin*  
 kīdō, abē maī lāiq nahī, jō tāhrō bēṭā banū.’ Oh-rē bāp  
*was-done, now I worthy (am)-not, that thy son I-may-become.’ His father*  
 kahyō, ‘chaṅg-chaṅg kap<sup>rā</sup> liy-āō, oh-nē lag<sup>rā</sup>-diyō; oh-rē hāthē-māī chbāp,  
*said, ‘good-good clothes bring, him-to put-on; his hand-in a-ring,*  
 tē pagō-tē juttī ghalā-diyō; waḍō bak<sup>rā</sup> liy-āō, tē oh-rō jhaṭ<sup>kā</sup> karō, tē  
*and on-feet shoes put-on; big he-goat bring, and it-of killing do, and*  
 ral-kē khāwā, tē baṛ khushī karā. Eh māhrō bēṭā mar-giyō-tō,  
*united-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was,*  
 abē jī-paryō-ṭhē; gumā-giyō-tō, abē lāh-paryō-ṭhē.’ Phēr oh khushī  
*now alive-become-is; lost-gone-was, now found-become-is.’ Then they happiness*  
 karē lāg.  
*to-do began.*

Oh-rō waḍō bēṭā pailī-māī hatō. Jad gharē-dē-nērē āyō, gānō  
*His elder son the-field-in was. When the-house-of-near he-came, singing*  
 nāch<sup>nō</sup> sābalyō. Ū ēkī-naukar-nē bulā-ke pūchhyō, ‘ai  
*dancing was-heard. By-him one-servant-to called-having it-was-asked, ‘this*  
 kāī ṭhē?’ Uḥō kahyō, ‘tāhrō bhāī āyō-ṭhē, tāhrē bāp bak<sup>rā</sup>  
*what is?’ By-him it-was-said, ‘thy brother come-is, (by-)thy father he-goat*  
 jhaṭ<sup>kā</sup>-kāyō-ṭhē; ih-wāstē oh-nē bhalō-chaṅgō pāyō-ṭhē.’ Ū gussē  
*caused-to-be-killed-is; this-for him-for safe-sound found-he-is.’ He angry*  
 hōyō; unhē chāh kīdō ai, ‘ap<sup>nē</sup> gharē-māī na-jāwā.’  
*became; to-him wish was-made this, ‘my-own house-in not-we (i.e. I)-may-go.’*  
 Oh-rē bāp bāhar ā-kē manā-lidō. Oh ap<sup>nē</sup> bāp-nē  
*His by-father out come-having it-was-remonstrated. By-him his-own father-to*  
 jāwāb dīnō, ‘dēkh-lē rē, maī tāhar innā chir khidmat kar<sup>tō</sup> rah<sup>tō</sup>-ṭhē;  
*reply was-given, ‘see O, I thy so long service doing remaining-am;*

kadē maĩ tāhrē kahē-ṭhā bāhar nahī giyō; taĩ kadē mannē bag<sup>a</sup>rōṭā  
*ever I thy command-from out not went; by-thee ever to-me kid*  
 vī dīnō nāhī, tē mimī ap<sup>a</sup>nē yārō-nālē khushī karū. Jadē  
*even was-given not, that I-also my-own friends-with happiness may-make. When*  
 tāhrō ai bēṭā āyō-chhē, jaĩ tāhrō māl kañj<sup>a</sup>rō-rē gharē  
*thy this son come-is, by-whom thy property harlots-in-of in-house*  
 ujārē-chhē tū oh-rē wāstē waḍō-bak<sup>a</sup>rā jhaṭ<sup>a</sup>kāyō-chhē.' Oh-nē  
*squandered-was by-thee him-of for big-he-goat caused-to-be-killed-is.' Him-to*  
 oh kahyō, 'rē bēṭā, tū rōj māhar-pāĩ ravē-chhē, jō  
*by-him it-was-said, 'O son, thou every-day me-near living-art, whatever*  
 māhrō chhē, sō tāhrō chhē. Abē khush hōtō chāhī chhē; ai tāhrō bhāĩ  
*mine is, that thine is. Now glad being proper is; this thy brother*  
 mar-giyō-to, ab jī-paryō-chhē; gumā-giyō-to, abē ā-milyō-chhē.'  
*dead-was, now alive-become-is; lost-gone-was, now found-is.'*

[No. 19.]

## INDO-ARYAN FAMILY.

## CENTRAL GROUP.

## LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

## SPECIMEN II.

Jadē Rājā Mān Singh āyō-chhē, oh rājā-rē-nālē ham-i naukar  
*When Rājā Mān Singh come-was, that rājā-of-with we-also servants*  
 chhē. Rājā Mān Singh jā-kē Kābul mār-lidō. Phir jad  
*were. Rājā Mān Singh(-by) gone-having Kabul was-conquered. Then when*  
 Rājā Mān Singh Kābul mār-lidō, phir oh-nē wajirō  
*Rājā Mān Singh(-by) Kabul was-conquered, then him-to ministers*  
 musaddiyō kahyō, 'hē Rājā, taī Kābul sarkar-lidō-chhē, abē  
*statesman(-by) it-was-said, 'O Rājā, by-thee Kabul conquered-is, now*  
 tū pāchhē Lāhōrē-nē muṛ-chāl.' Jadē Gujrat Rājā Mān Singh  
*thou back Lahore-to back-go.' When Gujrat Rājā Mān Singh*  
 ā utaryō, oh-dē-mahārē chār jātē tī, Pawār, Raṭhaul,  
*having-come alighted, him-of-in-attendance four clans were, Pawār, Raṭhaul,*  
 Chōhān, Tūr. Tīn jātē mhārī kām-rahī, ēk jāt Tūr Gūjri  
*Chōhān, Tūr. Three clans ours survived, one clan Tūr a-Gujri*  
 pāchhē Musal<sup>m</sup>mān hō-gayō-tō. Phir Rājā muṛ-gayō. Jō  
*for Muhammadan become-were. Then the-Rājā back-went. Whosoever*  
 Rājā-nāl mhār bhāi muṛ-gaē, oh muṛ-gaē. Phir ham-i Rām-  
*the-Rājā-with our brothers returned, they returned. Then we-also Rām-*  
 nagar wasat-rahē, uttē ap<sup>n</sup>nē ghar wahēlī ham-i ghāl-  
*nagar stayed, there our-own houses big-buildings by-us-also were-*  
 līdī. Utthā uṭh-kē ham-i Sōdh<sup>r</sup>rē ā-kē  
*constructed. There-from arisen-having we-also Sōdhra having-come*  
 wasat-rahē; phir Sōdh<sup>r</sup>rē-thō uṭh-kē ham-i gāō ghāl-lid.  
*lived; then Sōdhra-from arisen-having by-us-also village was-founded.*

## FREE TRANSLATION OF THE FOREGOING.

When Rājā Mān Singh<sup>1</sup> came here, we were his servants. The Rājā conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore. When he halted in the Punjab District of Gujrat, four of our clans, Pawār, Raṭhaur,

<sup>1</sup> Rājā of Āmbēr (Jaipur). He was Akbar's famous lieutenant.

Chōhān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home; but we stopped at Rāmnapar where we built houses and dwellings. Thence we migrated to Sōdhrā, and settled there. Then we again moved from Sōdhrā and founded our present villages.



## STANDARD WORDS AND SENTENCES IN LABHĀNĪ.

| English.            | Labhānī (of Berar). | Labānki of Panjab. |
|---------------------|---------------------|--------------------|
| 1. One . . . .      | Ēkā . . . .         | Ēk.                |
| 2. Two . . . .      | Di . . . .          | Dō, dū.            |
| 3. Three . . . .    | Tin . . . .         | Tīn.               |
| 4. Four . . . .     | Chār . . . .        | Chār.              |
| 5. Five . . . .     | Pāch . . . .        | Pāch.              |
| 6. Six . . . .      | Chhō . . . .        | Chhau, chiō.       |
| 7. Seven . . . .    | Sāt . . . .         | Sāt.               |
| 8. Eight . . . .    | Āt . . . .          | Aṭh.               |
| 9. Nine . . . .     | Naw . . . .         | Nau.               |
| 10. Ten . . . .     | Das . . . .         | Das.               |
| 11. Twenty . . . .  | Vis . . . .         | Bis.               |
| 12. Fifty . . . .   | Pachās . . . .      | Pachās.            |
| 13. Hundred . . . . | Sō . . . .          | Sau.               |
| 14. I . . . .       | Ma, mē, may . . . . | Maī.               |
| 15. Of me . . . .   | Mārō, mhārō . . . . | Mhārō.             |
| 16. Mine . . . .    | Mārō, mhārō . . . . | Mhārō.             |
| 17. We . . . .      | Ham . . . .         | Ham.               |
| 18. Of us . . . .   | Hamārō . . . .      | Hamārō.            |
| 19. Our . . . .     | Hamārō . . . .      | Hamārō.            |
| 20. Thou . . . .    | Tū, tū . . . .      | Tū, thū.           |
| 21. Of thee . . . . | Tārō . . . .        | Thārō.             |
| 22. Thine . . . .   | Tārō . . . .        | Thārō.             |
| 23. You . . . .     | Tam, tamō . . . .   | Tam.               |
| 24. Of you . . . .  | Tamārō . . . .      | Thuārō.            |
| 25. Your . . . .    | Tamārō . . . .      | Thuārō.            |

| English.          | Labhānī (of Berar).  | Labānki of Panjab.                 |
|-------------------|----------------------|------------------------------------|
| 26. He . . .      | Ū, ō . . .           | Ō, woh.                            |
| 27. Of him . . .  | Ō-ro . . .           | Ū-gō, ū-kō.                        |
| 28. His . . .     | Ō-ro . . .           | Ū-gō, ū-kō.                        |
| 29. They . . .    | Ō . . .              | Vē, veh.                           |
| 30. Of them . . . | Ānō-ro, anu-rō . . . | Ū-gō, un-kō.                       |
| 31. Their . . .   | Ānō-rō, anu-rō . . . | Ū-gō, un-kō.                       |
| 32. Hand . . .    | Hāt . . .            | Hāth.                              |
| 33. Foot . . .    | Pag . . .            | Gōḍō.                              |
| 34. Nose . . .    | Nāk . . .            | Nāk.                               |
| 35. Eye . . .     | Akhi . . .           | Akh.                               |
| 36. Mouth . . .   | Muṇḍō . . .          | Mūh.                               |
| 37. Tooth . . .   | Dāt . . .            | Dāt.                               |
| 38. Ear . . .     | Kān . . .            | Kān.                               |
| 39. Hair . . .    | Lattā . . .          | Kēs.                               |
| 40. Head . . .    | Māthō . . .          | Māthō.                             |
| 41. Tongue . . .  | Jibh . . . )         | Jib.                               |
| 42. Belly . . .   | Pēt . . .            | Pēt.                               |
| 43. Back . . .    | Putṭhō, pūṭhō . . .  | Kāḍ, magar.                        |
| 44. Iron . . .    | Lohō . . .           | Loh.                               |
| 45. Gold . . .    | Sōnō . . .           | Sōinō.                             |
| 46. Silver . . .  | Rupō . . .           | Chāḍī.                             |
| 47. Father . . .  | Bāpū . . .           | Bāpū.                              |
| 48. Mother . . .  | Yādī . . .           | Bāī.                               |
| 49. Brother . . . | Bhāī . . .           | Bhāū.                              |
| 50. Sister . . .  | Bēhēn . . .          | Bhainī.                            |
| 51. Man . . .     | Māṇas . . .          | Bandō.                             |
| 52. Woman . . .   | Bīr . . .            | Buḍḍī, buḍḍhi, ammā, ammā, lawānī. |



| English.             | Labhānī (of Berar).         | Labānki of Panjab.           |
|----------------------|-----------------------------|------------------------------|
| 53. Wife . . .       | Gōlapi . . .                | Buddi, buddhi, lawāni.       |
| 54. Child . . .      | Chhōrā . . .                | Jātak.                       |
| 55. Son . . .        | Bēṭo . . .                  | Chhōrō.                      |
| 56. Daughter . . .   | Bēṭi . . .                  | Chhōri.                      |
| 57. Slave . . .      | Jāngad . . .                | Kāmō.                        |
| 58. Cultivator . . . | Khētēwālō . . .             | Jimīdār.                     |
| 59. Shepherd . . .   | Dhan <sup>a</sup> gar . . . | Chhērū, wāgi.                |
| 60. God . . .        | Dēw . . .                   | Wah-guru.                    |
| 61. Devil . . .      | Bhūt . . .                  | Bhūt.                        |
| 62. Sun . . .        | Dan . . .                   | Sūraj.                       |
| 63. Moon . . .       | Chādā . . .                 | Chād.                        |
| 64. Star . . .       | Tārā . . .                  | Tārō.                        |
| 65. Fire . . .       | Agār . . .                  | Āg.                          |
| 66. Water . . .      | Pāṇi . . .                  | Pāṇi.                        |
| 67. House . . .      | Ghar . . .                  | Ghar.                        |
| 68. Horse . . .      | Ghōḍo . . .                 | Ghōṛō.                       |
| 69. Cow . . .        | Gāw <sup>a</sup> ḍi . . .   | Gauri.                       |
| 70. Dog . . .        | Kwatrā . . .                | Kuth <sup>a</sup> rō, kutrō. |
| 71. Cat . . .        | Bili . . .                  | Billi.                       |
| 72. Cock . . .       | Kuk <sup>a</sup> ḍo . . .   | Kukkar, kūk <sup>a</sup> rō. |
| 73. Duck . . .       | Batak . . .                 | Battak.                      |
| 74. Ass . . .        | Gadhā . . .                 | Khōṭo.                       |
| 75. Camel . . .      | Ūṭ . . .                    | Ūṭh <sup>a</sup> rō.         |
| 76. Bird . . .       | Kamēḍi . . .                | Jansaur.                     |
| 77. Go . . .         | Jō . . .                    | Jā.                          |
| 78. Eat . . .        | Khō . . .                   | Khā.                         |
| 79. Sit . . .        | Bēṭ . . .                   | Baiṭh.                       |

| English.                 | Labhānī (of Berar).           | Labānki of Panjab.            |
|--------------------------|-------------------------------|-------------------------------|
| 80. Come . . .           | Ā . . .                       | Ā.                            |
| 81. Beat . . .           | Mār . . .                     | Mār.                          |
| 82. Stand . . .          | Ubhō rah . . .                | Khalō-jā.                     |
| 83. Die . . .            | Mar . . .                     | Mar-jā.                       |
| 84. Give . . .           | Da . . .                      | Dē.                           |
| 85. Run . . .            | Dhās . . .                    | Nāth-jā, nhāth-jā.            |
| 86. Up . . .             | Uppar . . .                   | Upar.                         |
| 87. Near . . .           | Kanē . . .                    | Nērē.                         |
| 88. Down . . .           | Hētē . . .                    | Talō, thallē.                 |
| 89. Far . . .            | Ghaṇ . . .                    | Dūr.                          |
| 90. Before . . .         | Aghē . . .                    | Āgē.                          |
| 91. Behind . . .         | Pāchhē ; pachhē . . .         | Pāchhē.                       |
| 92. Who . . .            | Kūṇ . . .                     | Kaun, kēh*ṛō.                 |
| 93. What . . .           | Kāi . . .                     | Kā, kāē.                      |
| 94. Why . . .            | Kāsā-na . . .                 | Kiñ.                          |
| 95. And . . .            | An . . .                      | Aur, te.                      |
| 96. But . . .            | Paṇ . . .                     | Par.                          |
| 97. If . . .             | Jō . . .                      | Jē.                           |
| 98. Yes . . .            | Hāw . . .                     | Hā.                           |
| 99. No . . .             | Nahi . . .                    | Nahī, nā.                     |
| 100. Alas . . .          | Arērē . . .                   | Afsōs, amsōs.                 |
| 101. A father . . .      | Bāpū . . .                    | Bāpū.                         |
| 102. Of a father . . .   | Bāpē-rō . . .                 | Bāpū-gō, -kā.                 |
| 103. To a father . . .   | Bāpē-nē . . .                 | Bāpū-khō, -gū, -gē, -kō, -rē. |
| 104. From a father . . . | Bāpē-kan-ti (or -kā-ti) . . . | Bāpū-kolō, -dī, -san.         |
| 105. Two fathers . . .   | Dī bāp . . .                  | Dō bāpū.                      |
| 106. Fathers . . .       | Bāpa . . .                    | Dhēr sārē bāpū.               |

| English.                   | Labhāni (of Berar).      | Labānki of Panjab.                       |
|----------------------------|--------------------------|--|
| 107. Of fathers . . .      | Bāpē-rō . . .            | Bāpū-gō, -kā.                            |
| 108. To fathers . . .      | Bāpē-na . . .            | Bāpū-khō, -gā gē, -kō, -nē.              |
| 109. From fathers . . .    | Bāpē-kan-ti . . .        | Bāpū-kōlō, -di, -san.                    |
| 110. A daughter . . .      | Bēti . . .               | Chhōri.                                  |
| 111. Of a daughter . . .   | Bēti-nō . . .            | Chhōri-gō, etc.                          |
| 112. To a daughter . . .   | Bēti-na . . .            | Chhōri-khō, etc.                         |
| 113. From a daughter . . . | Bēti-kan-ti . . .        | Chhōri-kōlō, etc.                        |
| 114. Two daughters . . .   | Di bētiyā . . .          | Dō chhōri.                               |
| 115. Daughters . . .       | Bētiyā . . .             | Dhēr chhōri.                             |
| 116. Of daughters . . .    | Bētiyā-nō . . .          | Chhōri-gō, etc.                          |
| 117. To daughters . . .    | Bētiyā-na . . .          | Chhōri-khō, etc.                         |
| 118. From daughters . . .  | Bētiyā-kan-ti . . .      | Chhōri-kōlō, etc.                        |
| 119. A good man . . .      | Bhalō māpas . . .        | Chāngō bandō.                            |
| 120. Of a good man . . .   | Bhalā māpas-nō . . .     | Chāngā bandā-gō, etc.                    |
| 121. To a good man . . .   | Bhalā māpas-na . . .     | Chāngā bandā-khō, etc.                   |
| 122. From a good man . . . | Bhalā māpas-kan-ti . . . | Chāngā bandā-kōlō, etc.                  |
| 123. Two good men . . .    | Di bhalā māpas . . .     | Dō chāngā bandā, etc.                    |
| 124. Good men . . .        | Bhalā māpas . . .        | Chāngā bandā.                            |
| 125. Of good men . . .     | Bhalā māpas-nō . . .     | Chāngā bandā-gō, etc.                    |
| 126. To good men . . .     | Bhalā māpas-na . . .     | Chāngā bandā-khō, etc.                   |
| 127. From good men . . .   | Bhalā māpas-kan-ti . . . | Chāngā bandā-kōlō, etc.                  |
| 128. A good woman . . .    | Bhalī bir . . .          | Ēk chāngī buḍḍhī.                        |
| 129. A bad boy . . .       | Kharāb chhōrā . . .      | Ēk burō chhōrō.                          |
| 130. Good woman . . .      | Bhalī birē . . .         | Chāngī buḍḍhī.                           |
| 131. A bad girl . . .      | Kharāb chhōri . . .      | Ēk buri chhōri.                          |
| 132. Good . . .            | Bhalō; āchhō . . .       | Chāngō.                                  |
| 133. Better . . .          | Ō-ti āchhō . . .         | Ū-di chāngō ( <i>better than that</i> ). |

| English.                 | Labhāni (of Berar).               | Labānki of Panjab.               |
|--------------------------|-----------------------------------|----------------------------------|
| 134. Best . . .          | Ghapō āchhō, sē-ti āchhō . . .    | Sabh-dī chaṅgō.                  |
| 135. High . . .          | Ūch . . .                         | Ūchō.                            |
| 136. Higher . . .        | Ō-ti ūch . . .                    | Ū-dī ūchō.                       |
| 137. Highest . . .       | Sē-ti ūch . . .                   | Sabh-dī ūchō.                    |
| 138. A horse . . .       | Ghōḍō . . .                       | Ghōḍō.                           |
| 139. A mare . . .        | Ghōḍi . . .                       | Ghōḍi.                           |
| 140. Horses . . .        | Ghōḍā . . .                       | Ḍhēr sārā ghōḍā.                 |
| 141. Mares . . .         | Ghōḍi . . .                       | Ḍhēr sārī ghōḍi.                 |
| 142. A bull . . .        | Baḷad . . .                       | Sāḍ, ( <i>a bullock</i> ) nariō. |
| 143. A cow . . .         | Gāw <sup>a</sup> ḍi . . .         | Gauṛi.                           |
| 144. Bulls . . .         | Baḷad . . .                       | Ḍhēr sāḍ, ḍhēr nariā.            |
| 145. Cows . . .          | Gaw <sup>a</sup> ḍi . . .         | Ḍhēr gauṛi.                      |
| 146. A dog . . .         | Kwatrā . . .                      | Kuth <sup>a</sup> rō.            |
| 147. A bitch . . .       | Kwatri . . .                      | Kuth <sup>a</sup> ri.            |
| 148. Dogs . . .          | Kwatrā . . .                      | Ḍhēr kuth <sup>a</sup> rā.       |
| 149. Bitches . . .       | Kwatri . . .                      | Ḍhēr kuth <sup>a</sup> ri.       |
| 150. A he goat . . .     | Bak <sup>a</sup> rā . . .         | Bōk <sup>a</sup> rō.             |
| 151. A female goat . . . | Bak <sup>a</sup> ri; chhēḷi . . . | Bōk <sup>a</sup> ri.             |
| 152. Goats . . .         | Bak <sup>a</sup> ri . . .         | Bōk <sup>a</sup> rā.             |
| 153. A male deer . . .   | Kāḷaviṭ . . .                     | Haran.                           |
| 154. A female deer . . . | Haḷaṇi . . .                      | Har <sup>a</sup> ni.             |
| 155. Deer . . .          | Haḷaṇi . . .                      | Ḍhēr haran.                      |
| 156. I am . . .          | Ma chhū or chha . . .             | Maī ā, ō, āṭ, haigō, chhaigō.    |
| 157. Thou art . . .      | Tū chhī, chha . . .               | Tū ē, i, haigō, chhaigō.         |
| 158. He is . . .         | Ū chhē, chha . . .                | Ō ē, haigō, chhaigō.             |
| 159. We are . . .        | Ham chhā, chha . . .              | Ham ā, haigā, chhaigā,<br>chhai. |
| 160. You are . . .       | Tam chhō, chha . . .              | Tam ā, ō, haigā, chhaigā.        |

| English.  | Labhānī (of Berar).         | Labānki of Panjab.          |
|---|-----------------------------|-----------------------------|
| 161. They are . . . .                           | Ō chhē, chha . . . .        | Vē ā, ē, haigā, chhaigā.    |
| 162. I was . . . .                              | Ma vētō-tō . . . .          | Maĩ dō, hēgō-dō, chhēgō-dō. |
| 163. Thou wast . . . .                          | Tū vētō-tō . . . .          | Tũ dō, hēgō-dō, chhēgō-dō.  |
| 164. He was . . . .                             | Ū vētō-tō . . . .           | Ō dō, hēgō-dō, chhēgō-dō.   |
| 165. We were . . . .                            | Ham vētē-tē . . . .         | Ham dā, hēgā-dā, chhēgā-dā. |
| 166. You were . . . .                           | Tam vētē-tē . . . .         | Tam dā, hēgā-dā, chhēgā-dā. |
| 167. They were . . . .                          | Ō vētē-tē . . . .           | Vē dā, hēgā-dā, chhēgā-dā.  |
| 168. Be . . . .                                 | Vay . . . .                 | Hō.                         |
| 169. To be . . . .                              | .....                       | Hōnō.                       |
| 170. Being . . . .                              | .....                       | Hōtō.                       |
| 171. Having been . . . .                        | Vēgō . . . .                | Hō-gē, hō-kē.               |
| 172. I may be . . . .                           | .....                       | .....                       |
| 173. I shall be . . . .                         | Ma vihū . . . .             | Maĩ hūs.                    |
| 174. I should be . . . .                        | .....                       | .....                       |
| 175. Beat . . . .                               | Mār . . . .                 | Mār.                        |
| 176. To beat . . . .                            | Mār <sup>a</sup> nō . . . . | Mār <sup>a</sup> nō.        |
| 177. Beating . . . .                            | Mār <sup>a</sup> tō . . . . | Mār <sup>a</sup> tō.        |
| 178. Having beaten . . . .                      | Māran . . . .               | Mār-gē, mār-ke.             |
| 179. I beat . . . .                             | Ma mārū . . . .             | Maĩ mārū.                   |
| 180. Thou beatest . . . .                       | Tū mārē . . . .             | Tũ mārū.                    |
| 181. He beats . . . .                           | Ū mārē . . . .              | Ō mārē.                     |
| 182. We beat . . . .                            | Ham mārā . . . .            | Ham mārā.                   |
| 183. You beat . . . .                           | Tam mārō . . . .            | Tam mārē.                   |
| 184. They beat . . . .                          | Ō mārē . . . .              | Vē mārē.                    |
| 185. I beat ( <i>Past Tense</i> ) . . . .       | Mē mārō . . . .             | Maĩ mārō.                   |
| 186. Thou beatest ( <i>Past Tense</i> ) . . . . | Tū mārō . . . .             | Tũ mārō.                    |
| 187. He beat ( <i>Past Tense</i> ) . . . .      | Ū mārō . . . .              | Ō-nē mārō.                  |

| English.                             | Labhānī (of Berar).              | Labānī of Panjab.              |
|--------------------------------------|----------------------------------|--------------------------------|
| 188. We beat ( <i>Past Tense</i> )   | Ham mārē . . .                   | Ham mārīō.                     |
| 189. You beat ( <i>Past Tense</i> )  | Tam mārē . . .                   | Tam mārīō.                     |
| 190. They beat ( <i>Past Tense</i> ) | Ō mārē . . .                     | Un mārīō.                      |
| 191. I am beating . . .              | Ma mārū-chhū . . .               | Maĩ mārũ-āũ.                   |
| 192. I was beating . . .             | Ma mār <sup>tō</sup> -tō . . .   | Maĩ mār rihō-dō.               |
| 193. I had beaten . . .              | Ma mār <sup>yō</sup> -tō . . .   | Maĩ mārīō-do.                  |
| 194. I may beat . . .                | ....                             | .....                          |
| 195. I shall beat . . .              | Ma mārhiyū, mārhyū . . .         | Maĩ mārūs.                     |
| 196. Thou wilt beat . . .            | Tū mārhiyū, mārhyū . . .         | Tũ mārās.                      |
| 197. He will beat . . .              | Ū mārhiyē, mārhyē . . .          | Ō mār <sup>si</sup> .          |
| 198. We shall beat . . .             | Ham mārhiyū, mārhyū . . .        | Ham mār <sup>si</sup> ũ.       |
| 199. You will beat . . .             | Tam mārhiyū, mārhyū . . .        | Tam mār <sup>si</sup> ō.       |
| 200. They will beat . . .            | Ō mārhiyē, mārhyē . . .          | Vē mār <sup>si</sup> an.       |
| 201. I should beat . . .             | ....                             | .....                          |
| 202. I am beaten . . .               | Manē mār-chhē . . .              | Mū-khō mārīō.                  |
| 203. I was beaten . . .              | Manē mār <sup>tē</sup> -tē . . . | Mū-khō mār paṛī-dī.            |
| 204. I shall be beaten . . .         | Manē mārhyē . . .                | Mū-khō mār paṛ <sup>si</sup> . |
| 205. I go . . .                      | Ma jāū-chhū . . .                | Maĩ jāũ.                       |
| 206. Thou goest . . .                | Tū jā-chhi . . .                 | Tũ jāũ.                        |
| 207. He goes . . .                   | Ū jāvē-chhē . . .                | Ō jāē.                         |
| 208. We go . . .                     | Ham jāū-chhū . . .               | Ham jā.                        |
| 209. You go . . .                    | Tam jāwō-chhō . . .              | Tam jāō.                       |
| 210. They go . . .                   | Ō jāvē-chhē . . .                | Vē jāē.                        |
| 211. I went . . .                    | Ma gyō . . .                     | Maĩ giō.                       |
| 212. Thou wentest . . .              | Tũ gyō . . .                     | Tũ giō.                        |
| 213. He went . . .                   | Ū gyō . . .                      | Ō giō.                         |
| 214. We went . . .                   | Ham gē . . .                     | Ham giā.                       |

| English.  | Labhānī (of Berar).  | Labānki of Panjab.   |
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| 215. You went . . .   | Tam gē . . . .   | Tam giā.   |
| 216. They went . . .  | Ō gē . . . .   | Vē giā.  |
| 217. Go . . . .   | Jō . . . .   | Jā.  |
| 218. Going . . . .  | Jātō . . . .   | Jātō.  |
| 219. Gone . . . .   | Gyō . . . .  | Giō.   |
| 220. What is your name .                                    | Tamārō nām kāi chhē ?  | Thārō kā nām ?   |
| 221. How old is this horse ?                                | Yē ghōḍē-nō umar kat <sup>a</sup> ri<br>chhē ? . . . .           | Inhā ghōṛā-gī kā umar ?  |
| 222. How far is it from here<br>to Kashmir ?                | Atē-ti Kāśmīr kat <sup>a</sup> ri dūr<br>chhē ? . . . .          | Yabā-dī Kashmīr kit <sup>a</sup> ni<br>dūr hai ?                                 |
| 223. How many sons are<br>there in your father's<br>house ? | Tārē bāpē-rē gharē-ma<br>kat <sup>a</sup> rā bēṭā chhē ?         | Thārā bāpu-gē ghar kina<br>chhōṛā ē ?  |
| 224. I have walked a long<br>way to-day.                    | Maī āj ghaṇi dūrē-ti chālan<br>āyō-chhō.                         | Maī āj dhēr dūr-dī tūr-kē<br>āyā.  |
| 225. The son of my uncle is<br>married to his sister.       | Mārē kākā-rē chhōṛā-rō<br>vēhā ō-rī bēh <sup>a</sup> nē-ti vēgō. | Mhārā chāchā-gō chhōṛō<br>ū-gī bhaini kaṛē vihāyō-<br>dō.                        |
| 226. In the house is the<br>saddle of the white<br>horse.   | Gharē-ma dhōḷē ghōḍē-rō<br>ghōgīr chhē.                          | Chitṭā ghōṛā-gī kāṭhi ghar-<br>gē māhi ē.  |
| 227. Put the saddle upon<br>his back.                       | Ō-rē pūṭhē-par ghōgīr<br>dē-dē.                                  | Kāṭhi ū-gī kāḍ-pā kas-dēō.   |
| 228. I have beaten his son<br>with many stripes.            | Maī ō-rē chhōṛā-nē wārsēk<br>phaṭ <sup>a</sup> kā māryō-chhē.    | Maī ū-gā chhōṛā-gūṭ bārā<br>baitā kaṛē māriō.                                    |
| 229. He is grazing cattle on<br>top of the hill.            | Ū ō ṭekaḍā-rē mātḥē-par<br>dhōr charārō-chhē.                    | Ō māl pahārī-gē sirā-par<br>charā rihō-dō.                                       |
| 230. He is sitting on a horse<br>under that tree.           | Ō jhāḍē-rē hēṭē ghōḍē-par<br>bais-chhē.                          | Ō darakh <sup>t</sup> -gē talē ghōṛē<br>baitḥō hōiyō.                            |
| 231. His brother is taller<br>than his sister.              | Ō-rō bhāi ō-rī behēnē-ti<br>ūchō chhē.                           | Ū-gō bhāū ū-gī bhaini-dī<br>lāmō ē.  |
| 232. The price of that is<br>two rupees and a<br>half.      | Ō-ra kimmat adhāi rupiyā<br>chhē.                                | Ū-gō mōl dhāi rupaiō ē.  |
| 233. My father lives in that<br>small house.                | Mārō bāp nān <sup>a</sup> kyā gharē-ma<br>raha-chhē.             | Mhārō bāpū unhā chhōṭā<br>ghar-mā rahē.  |
| 234. Give this rupee to<br>him.                             | Ō-na i rupiyā da.  | Yeh rupaiō ū-nē dē-dē.   |
| 235. Take those rupees from<br>him.                         | Ō-rē-kan-ti ō rupiyā lēlē.                                       | Vē rupaiā ū-gē-pai-dī lē-lē.   |
| 236. Beat him well and bind<br>him with ropes.              | Ō-na khūp mār an ō-na<br>badh <sup>a</sup> nā-ti bādh . . . .    | Ū-gū chāngī tarā mār, te<br>rassi kaṛē chāmād.                                   |
| 237. Draw water from the<br>well.                           | Bāw <sup>a</sup> dī māhē-ti pāni kadh .                          | Kūā-mā-dī pāni kārḥ.   |
| 238. Walk before me.  | Mārē āghē chāl.  | Mērē āgē chāl.   |
| 239. Whose boy comes be-<br>hind you ?                      | Tārē lārē kērō chhōṛā āw-<br>chhē ?                              | Kū-gō chhōṛō thuārē pāchhē<br>lagō āvē ?   |
| 240. From whom did you<br>buy that ?                        | Tam kē-rē-kāṭi yē mōl-lidē ?                                     | Tū kū-gē-pā-dī kharidiō ?  |
| 241. From a shopkeeper of<br>the village.                   | Yē khāḍē-rē dukan-dārē<br>kanhē-ti.                              | Gaurā-māh-dī jēh <sup>a</sup> ṭi haṭ-<br>ṭ <sup>a</sup> ri, ū-ge-pā-dī kharidiō. |









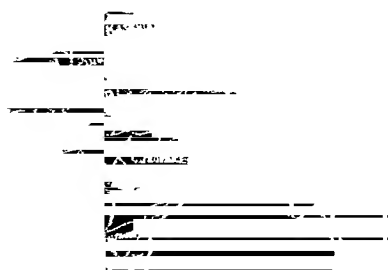




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